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Mrs. W. J. Reid

As Foreign Mission Secretary.

BY MRS. E. M. HILL, Assistant Foreign Secretary.

EVERY member of the Women's Board mourns that the bodily presence of the loved and respected foreign secretary, Mrs. W. J. Reid, has gone from among them; but mingled with the sadness is a feeling of thankfulness that the brave, indomitable spirit is freed from the trammels that have so weighed upon it in the past few years of semi-invalidism. As we write, however, these years of weakness pass from our thoughts and our dear friend seems to stand before us in all the plenitude of her power.

From the date of the organization of the Women's Board—1886—Mrs. Reid has been the efficient secretary of the foreign department. The story of the eighteen years of untiring and ceaseless toil is too long for these pages, and could only be given in detail by those other faithful few remaining who have labored with her, shoulder to shoulder, since the beginning of the work. Through the prudence and foresight of these devoted women the foundations have been so well laid that the present generation is justified in rearing the stately structure known as "women's work for women," within whose walls so many have been released from sin and suffering. All honor to those whom the Lord chose as pioneers in the women's work of the United Presbyterian church!

Having been the assistant foreign secretary in the days of the secretary's failing strength, the writer esteems it an honor and privilege to be permitted to lay an humble flower of thought on dear Mrs. Reid's finished work. We think we discover the key-note of the success and development of the foreign department in the term of endearment, "Mother Reid," by which the lady missionaries always addressed her. It has been no perfunctory, official service that has been rendered all these years, but a pouring out of the life in love and devotion that can be paralleled only by an intelligent, self-sacrificing mother in the training and development of the children placed in her arms.

In the far reaching purposes of God Mrs. Reid had been well equipped for the duties of a foreign secretary. Born in a Christian home of culture, educated in a

Christian seminary, where she afterward became a wise and loving instructor, and chosen to be the companion of one who was destined to be an honored minister of the gospel and a prominent leader in denominational lines of work, she brought to the women's work a rare combination of deep consecration, keen intellect, a knowledge of humanity and its needs, and an intimacy with denominational methods that has brought about results which shall form the monument that shall perpetuate her name in the annals of the church's history and in the hearts of her co-workers and those for whom she labored.

It is not possible to put in words the tenderness and love in which many loving hearts in the home land and in Egypt and India hold thought of her to-day. She has been so well known to the whole church that it were almost useless to try to tell of the sweetness and dignity; of the shrewd practical sense and the depth of sympathy; of the earnestness of purpose and the joyful consecration that were blended in her strong, but gracious personality. This personality, blessed of the Father, has been the means of unifying the forces on the far distant mission fields and those on this side the seas. Her clear vision grasped the truth that mission work must be done at home in rousing Christian women to a sense of their duty and privelege; hence her modest but earnest desire to present the needs and tell the story of the foreign work where opportunity afforded. Especially did she enjoy the privilege when our women were met in annual convention.

A comprehensive knowledge of the fields in Egypt and India and the unwavering conviction that there is a special work for Christian women in those lands made her a wise, sympathetic leader in control of the foreign department. Her grasp of details, marvellouslv stored on a retentive memory, has been a glad surprise to many interested listeners, and a power in the management of her department. Her love for her "missionary girls," always chosen with wise discrimination awoke an answering love and faithfulness in them; so that few mistakes of either head or heart have been made in the work undertaken, and surprisingly few misunderstandings have arisen when we consider the limitations to free expression in correspondence.

Her facile pen has wrought untiringly for the cause. The hundreds of letters, the many articles for publication and the carefully prepared reports all testify to her ability and to her persuasive influence in winning others to the support of the work.

In the conservative but generous disposition of funds the most sincere confidence has been established, as was so clearly demonstrated in 1903 when $8000 more than had been estimated for the work was poured into the treasury. Her wise council in the Board conferences, her far reaching suggestions, and her genuinely hearty interest in each department of work won for her a place in our deliberations that will be hard to fill. Finally her gentle patience with her assistant, unfamiliar with the intricacies of the work, has inspired a reverence and an affection that shall permeate all future effort, and gladden the life in the thought of a joyful reunion "over there."

The closing days and hours of this beautiful life were in harmony with the completeness of her every effort, her last work being coincident with the closing of the ecclesiastic year. She was happy in being able to present the foreign report to the 21st annual convention assembled in Bloomington, Indiana; and also to introduce the missionaries and their friends in her very interesting, pleasing manner. Returning home in pain and weakness, all human effort by way of tender ministries and earnest prayers, was put forth for her restoration to health, but the end had come, June seventh, at 3:30 p. m., just when the members of the Board were about to adjourn after an all day session. He, who directs all our work and all our

ways lovingly required that her earthly labors be resigned to others and that she enter upon her well earned reward.

Mrs. Reid would not ask that she be remembered, but only that her work may be enduring. Let us then pause in the midst of our crowded days and turn aside from the thought of our own work, to think of what she did, and so to gather from our memories of her some fresh inspiration and some stronger purpose that the work so well begun may be perpetuated and carried on to its full fruition, until the Day Star of hope shine forth in the heart of every heathen woman.

Pittsburg, Pennsylvania.

Tribute from the Women's Board.

MANY will long hold in loving remembrance the character of Mrs. W. J. Reid, who entered into life eternal June 7th 1904.

Her loss to the Women's Missionary Society cannot be estimated and the Board of Directors desire to place on record a tribute of love and respect to her memory.

A member of the Board since its organization in 1886, she gave to the business of the society, through all the years, earnest, constant and loyal service. Endowed with more than ordinary ability, she held in highest trust the talents committed to her charge, faithfully performing every duty. Wise and judicious, her counsel was invaluable in the transaction of business. Her untiring energy, absorbing interest and enthusiasm won the respect and admiration of all whose privilege it was to know her intimately.

Broad minded she gave thoughtful attention to all the missionary work, but in her own special work, the supervision of the foreign department, she was most intensely interested, giving unreservedly her time, strength and thought in promoting its best interests.

With a mother's tenderness she gathered into her warm generous heart the young women, her missionary children, and few failed to receive in some way a recognition of her interest in them. She was given needed strength to attend the Bloomington Convention and perform her last official duty, presenting the foreign missionaries and making an earnest touching appeal for the cause so dear to her heart. A beautiful closing of a beautiful life.

To the bereaved family we tender sincere sympathy, commending them to the care of the compassionate Saviour who will not leave them comfortless.

Gathering up the blessings that spring from such a life, we are thankful for her example of consecrated Christian service, that makes life more worth living; thankful for her "Sure faith the surest," uplifting to a larger and better hope; thankful that such a one "has lived and died."

Father in Thy gracious keeping,
Leave we now Thy servant sleeping."

MRS. E. M. HILL,
MISS E. D. BROWN,
MRS. A. R. HERRON, } COM.

As a Pastor's Wife.

IT IS rare that a woman possesses so many traits of noble, sweet character, as the late Mrs. Reid, wife of the lamented W. J. Reid, DD., LL.D., pastor for more than forty years of the First United Presbyterian congregation of Pittsburg, Penn. Her help to her eminent husband can only be estimated by his great success in his life-long work as a preacher, pastor, comforter and counsellor. In all the forty years she strengthened and sustained him in all his arduous duties. She relieved him from any home cares, that in any way would be an hindrance to him in his pastoral work. In all the trials, cares and sorrows that came to the home, she was the sweet comforter. She made home pleasant and attractive, so that, tired and discouraged as her husband might be when

As a Helper to Her Husband in the Home.

returning from his pastoral duties, the pleasant, cheery, sympathetic greeting, and the sweet atmosphere of home, soon dispelled all weariness, vexations and heart sorrows.

Although engaged in the work of the church at large Mrs. Reid never neglected her home duties. "Her husband safely trusted her" and highly appreciated her help and influence. She was ever a tender true and devoted wife and mother in all that these two names—dear to every man's heart—implies. "Her price was far above rubies.

How can her far-reaching influence in this regard be estimated? As superintendent of the infant department in the Sabbath-school she was especially pre-eminent. Her love for the little ones was evident in her great success. To this work she gave her time and her strength with all the earnestness of her love and experience. As president of the Women's Missionary Society for more than thirty years, she was a true and successful leader. She was the organizer, counsellor and guide in the Young Women's Missionary Society. In the Junior work she for a time was the leader, and always gave her kind helping hand. Also in the Young People's Society she was ever ready to give counsel and sympathy. She was as a tower of strength in every department of the congregational work.

As a Helper to Her Husband in the Work of the Congregation.

She was equally as helpful in all the social duties of the congregation. Who does not remember with pleasure the many delightful entertainments planned and directed by Mrs. Reid, assisted by the many excellent women of the First church? She was at home also and in full sympathy with the young people in their social pleasures. She gave her time in a spirit so gracious and sympathetic, planning for them and encouraging them so much, that she often assisted them in preparing their costumes that they might appear well in their entertainments. She had so much influence and tact that many times parts of the entertainments that she thought somewhat objectional, were ommitted by a kind thoughtful suggestion from her.

A Help in the Social Life of the Congregation.

All loved her and wanted her approval. Many times the writer, wishing, after the morning service, to consult Mrs. Reid in regard to some work, would be obliged to wait until a number of others sought her wise counsel. She was so Christ-like that she never seemed to become weary with our much-coming to her. Her counsel was so wise, so gentle and winsome, given out of the rich abundance of her tender heart. She was truly a burden-lifter.

As her crowning work, she was so helpful to her husband in visiting the sick and sorrowing ones of the congregation Who has not welcomed Mrs. Reid to the sick-room and felt her tender sympathy, and listened to her kind, timely suggestions to increase the comfort of the sick ones? Who has not been more than glad to see Mrs. Reid in the time of great sorrow? Her tender touch of tender sympathy was then fully appreciated. Then she poured out the riches of her tender heart to comfort the broken hearted. The love of the congregation for her husband, Dr. Reid, so sincere and true, was equally shared by his devoted wife.

As a Consoler of the Sick and Sorrowing.

Hence the loss of Mrs. Reid is keenly felt, as we as a congregation have been doubly bereft. Vainly shall we look for another to stand in her place. No more shall we receive her pleasant smile of greeting and glad welcome to her home. No more will we listen to her wise, tender counsel. No more will she be helpful to our congregation in her untiring devotion. But the lasting impression of the kindness and tenderness and helpful, sweet counsel of the true, loving wife of our lamented pastor will not soon be forgotten. "She has folded her hands so

gently, and will speak with us on earth no more." As a pastor's wife she is worthy of the purest, whitest crown.

ONE OF THE CONGREGATION.

In Memory of Mrs. Mary B. Reid.

WE, THE members of the Women's Missionary Society of the First United Presbyterian church, Pittsburg, Pa., present memorial as a loving tribute to the precious memory of our highly esteemed and dearly beloved president, Mrs. Mary Bowen Reid, wife of our late beloved pastor, W. J. Reid, D.D., L.L.D., whom God called to join the "Choir Invisible" and the companionship of her dear departed loved ones, June 7, 1904.

Mrs. Reid was a woman of rare culture, of pleasant, cordial manners. Her very presence, like a fragrant perfume, always exerted a sweet, comforting influence. She was also endowed with rare intellectual attainments, a talent of executive ability for planning and developing her plans. With energy were united the tenderness and tact of her gentle character. Not only was she pre-eminent in mental attainments but in spiritual as well.

She was a devoted, sympathetic, Christian worker. In her daily life work, in all her intercourse. there were always evidences of the graces of the spirit, gentleness, tenderness, long-suffering and forbearance in love.

As president of our society she was especially happy, and we were happy in the selection of such a one, she being our honored president for more than thirty years. She presided with firmness and dignity, patience and gentleness, bearing with us in all our mistakes, correcting them, if need be, or passing them over with a smile. Her great love for the cause of missions was ever prominent, and her knowledge of the work of missions in our beloved church was often a wonder to us all. She was in such close touch with all the foreign missionaries and their special work that no matter what information we needed in regard to the Foreign Work, we only had to turn to Mrs. Reid and we at once received the wanted instruction. She has gone and we as a society feel our great loss most keenly. We shall see her face no more; we shall miss her gentle, kind presence. God has called her to the society of those who do not make any mistakes, of those who do not need instruction in the great loving mission work of our Saviour. We no more will listen to her earnest, gentle, pathetic voice uplifted in prayer for us. She has gone to the prayer-answering God.

As a friend none were more true than Mrs. Reid. She was unobtrusive in her manner, but always ready to give comfort and sympathy in all our trials; Christ-like, giving sweet encouragement and help out of the great kindness of her heart. But we no more will grasp her extended hand nor hear kindly inquiries for our health, nor hear her ever sweet answer, "As usual," to our inquiries in regard to her own health.

The success and good work of our society has been largly due to her efficient work. Another Mrs. Reid we will not have; but our earnest prayer is that her mantle of gentleness and grace, knowledge and power, forbearance and love, may, with the blessing of God, rest upon our society. Her example of a long life spent in untiring devoted Christian work, shall ever be cherished by us, and will be an incentive and inspiration to work with greater zeal and love for the cause of the loving Saviour in the great work of missions.

To her sorrowing, bereaved ones, we extend our heartfelt sympathy. The son who was bound to her by the most sacred, tender ties, Rev. W. J. Reid, our much-loved pastor, we extend the most tender, loving sympathy, with the assurance of an helping hand and sincere sympathy—in all his great trying work—from the society his dear departed mother loved so well. May he be comforted by the one who has said, "As one whom his mother

comforteth, so will I comfort you."

MRS. JOHN B. HERRON,
MRS. S. L. MCHENRY,
MRS. GEORGE B. HILL,
} Committee.

As a Friend.

BY MISS M. A. COLEMAN.

IN ESSAYING to pay a tribute of respect to the memory of one who is not with us to-day, because God has taken her, I feel myself but poorly equipped for the tender duty. Others who knew her more intimately, who were associated with her more closely, and had better opportunities to know the breadth and depth of as true and noble a character as ever trod the earth, could better tell the manner of woman she was, than I. Nevertheless since it is my province to say on these pages what Mrs. Reid was as a friend, if it is no more than to seem to touch the hem of her garment, I will try to tell what the word friendship meant to her, and what she stood for as a friend to others.

By nature quiet, gentle and unassuming she might have gone along her earthly pathway unknown and unappreciated, but that the Providence that appoints the seasons, sets the stars in their course, and fixes the destiny of man, placed her in the position where the innate ability of a capable soul was brought into play, and led to the development of an eminently useful life.

As she walked in the footsteps of Him who is the Friend above all friends, she learned from Him in the truest sense the gift and grace of being a friend. The strongest element in her character as such was her sympathy—a sympathy of that rare kind that entered into the feelings of those who claimed her friendship, and made her as ready to rejoice with those who rejoiced, as she was to sorrow with those who wept.

Nor had her friendship the slightest tinge of patronage, since she recognized no social distinction and held all with whom she came in contact as the children of the same Divine Father. She heard the cry from the streets and the lanes of the city and took under her fostering care, not only the needy and neglected whom she found there, but the poor, foreign waif that had struggled to our shore; and in her effort to relieve and uplift these, spared neither means, time, nor strength.

But it was to the bedside of the sick and dying—to the home where death had entered that she came as a ministering angel. For herself she had known sorrow, having seen her own loved ones taken from her, and so understood the full measure of the heartache and the tears. Her words on such occasions were no studied platitude, but the echoes of a heart that could say, "I too have suffered."

She was a friend to the young. Her heart was with all children, but especially with those of her own home church; and in Sabbath-school and young people's societies she labored with and for them as long as strength lasted. It cannot but be that those who enjoyed the privilege of her teaching and counsel will be influenced for good by them as long as life lasts, and ever find the memory of them the incentives to the living of the better life.

And above all was she not a friend to those whom hard-handed destiny made to sit within the shadow of relentless and debasing heathenism? How she worked for their uplifting; how her voice and pen spoke for them; how unwearied were her efforts to help those who went to their help, is left for another to say for us.

Constant and loyal, true and sincere, our friend has gone to her sure reward. What she was, her co-workers may also be—will be, if in her sympathy for the troubled, the perplexed, and grief-laden, who never sought her in vain for comfort and encouragement; if in her devotion to her Master and fidelity to His cause in her own and other lands; if in her going about to minister wherever her ministry was needed; if in the fact that she knew neither weakness nor fatigue when her instant care was needed, they find in her

the earthly model after which to copy and the example well worthy of their imitation.

Pittsburg, Penn.

A Tribute of Love from Monongahela Presbyterial Society.

OUR dear friend and co-worker, Mrs. Mary B. Reid, has gone to be with Jesus. In our bereavement we can yet rejoice, knowing our loss is her gain; and we feel sure the welcome, "Well done good and faithful servant enter though into the joy of thy Lord," would be hers.

Largely through the influence and efforts of Mrs. Reid, Monongahela Presbyterial was organized at the time it was. She was always interested in all the work of the Society and was ever ready to suggest new work that should be undertaken.

She served the society as President and Treasurer and in the offices proved faithful and wise. She was always kind in word and manner. If Mrs. Reid was absent from any of the meetings it was because she was providentially hindered, so faithful was she in her attendance. She will be with us no more, but she has left us an example of fidelity that we should follow.

She is free from all pain and sickness and sorrow and we rejoice for her. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

We cannot realize that we shall never more see her face or hear her voice in our meetings here, but we look forward to the time when we shall see and know her in the many mansioned House, which Jesus has gone to prepare for those who love Him; therefore we sorrow not as do those who have no hope.

To the son and his family who have been bereaved of a mother's presence and prayers, we extend our sincere and heartfelt sympathy.

To our sisters in foreign lands and to those now at home, who will no longer have the counsel and sympathy of their "Missionary Mother," we extend our sympathy and can not but feel that she who took such an interest in them and their work, will continue that interest amidst the joys of her eternal Home.

With the societies of the First Church, we mourn; and mingle our tears with theirs in the loss we have sustained.

With the passing years our numbers are being depleted and it behooves us, who remain, to be diligent and faithful, knowing the time is short and the field white to the harvest.

COMMITTEE.

Tribute from the Y. W. M. S. of First U. P. Church, Pittsburg, Pa.

THE members of the Young Women's Missionary Society of her own beloved church wish to add a tribute to the memory of Mrs. Mary B Reid.

A beautiful life such as hers ends not in death and her loving interest in and wise counsel to our society will be greatly missed.

Mrs. Reid, the "missionary mother" to the workers in the foreign field, showed in a special manner, her motherly care and oversight to the members of the different societies in her own church. Many of the members of our society received their earliest training from Mrs. Reid in the Sabbath-school and her interest in them never ceased.

We shall miss her pleasant smile; miss her friendly greeting; miss her quiet presence in the church and prayer-meeting and at the social gathering; miss her ministration of love in times of sickness and sorrow, and though separated from us for a time, her influence will be felt in the years to come.

We extend to our pastor our heartfelt sympathy in his hour of trial and com mend him to the God of his beloved father and mother, both of whose lives are such a benediction to those who knew

and loved them.

COMMITTEE.

Tribute from the Board of Foreign Missions.

AT THE meeting of the Board of Foreign Missions, held at the Second United Presbyterian church, Philadelphia, Thursday, June 9th, 1904, the following minute was placed on record and ordered to be forwarded to the United Presbyterian, The Christian Instructor and the Women's Magazine for publication:

It is with a deep sense of sorrow and loss that we learn of the death of Mrs. W. J. Reid. As Foreign Secretary of the Women's Board, Mrs. Reid was brought into the closest touch with our Board of Foreign Missions. Her detailed acquaintance with the conditions of our foreign work, her ready appreciation of its needs, her good practical judgment in all questions of missionary administration, her untiring and self-sacrificing faithfulness in the service of missions, her unfailing kindliness and courtesy in all the relations which she was called upon, both personally and officially, to sustain toward the Board of Foreign Missions—these all call for public recognition and cause us to feel in a peculiar sense the great loss which we sustain by her death.

In the sorrow and loss which have overtaken them, we extend to the bereaved relatives and the Women's Board our heartfelt sympathy and our prayers.

China's Book of Martyrs--A Review.

BY MISS SARAH J. REID, First United Presbyterian Church, Springfield, Ohio.

DOES the age of martyrs belong exclusively to the past centuries? Let "China's Book of Martyrs," written by Miss Luella Miner, with an introduction by Rev. C. H. Fenn, answer.

How often our hearts have sickened as we have read of the persecutions of the early Christians, and we have thanked God that the church of to-day is not called upon to pass through such fiery trials. Doubtless the thought has come too that it is well, for Christians of this age are not as firm as they were in the times of the martyrs and could not endure such cruelties. Especially is this thought to be true of the native church in heathen lands whose members are said to become Christians simply to find employment and make money, with no change of heart or life. In many places this taunt has been thrown at the church in much the spirit in which Satan challenged the Almighty, "Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face." As in the days of Job, the Almighty accepted the challenge and gave about thirty thousand of the converts of China over into the power of Satan for a season, to be tried by every form of affliction and by their fidelity and steadfastness to silence forever the false, cruel charge that they were "Rice Christians."

It would not be correct to say that none of the converts denied the faith, but when we consider that the Chinese are not naturally heroic, and that thought of suffering, much less dying, for their religion never suggests itself to them; that a lie or denial of a belief is a proper expedient to save life or property and is commended by Confucius, is it not amazing that so few denied the faith? Enemies threatened and friends saying to them, "You need not deny your faith in words, nor offer sacrifice, nor burn in-

cense; but merely go and stand in the door of the village temple and it will be all right; your life will be saved and the lives of all your family, and we shall have no blood shed in our village. Can you not do that much for those whom you profess to love? If you will not there is no help for it; you will be utterly destroyed and we cannot save you." Pastors of churches were told that if they would simply sign a paper promising to have nothing to do with the foreigners or his religion the members of their churches need not recant. Certainly the great revival that had just swept over China had prepared the people in a marvelous way for enduring to the end.

This revival began in Februarv 1900. On March 8 the Pentecostal wave came, prayer-meetings took the place of recitations in colleges; then for two or three weeks the students scattered to the surrounding villages carrying the good tidings. The Spirit was manifestly present and the wave continued till it spread over northern China. March and April were spent on the mountain top of communion; then came the descent to the valley with its demon possessed victims and its horrors. The author of Hebrews 11:34-38 in writing of the afflictions of the people of God describes most accurately the sufferings of these Chinese Christians.

Early in June the Christians near Peking were compelled to take refuge in the Methodist mission of that city, and at the same time Boxers were pouring into the city by thousands. Day by day refugees came till they numbered about seven hundred. As they came in from city and country and we listened to their terrible stories, our hearts would grow sick with horror. Hundreds in the loved circle of our Fungchou church had been killed before they succeeded in escaping, or were hunted down in their hiding places. Some of the refugees bore on their bodies the marks of flame or sword; many had left father, mother, wife, child or other dear ones lying dead on the streets of Peking or beside the ruins of once happy homes.

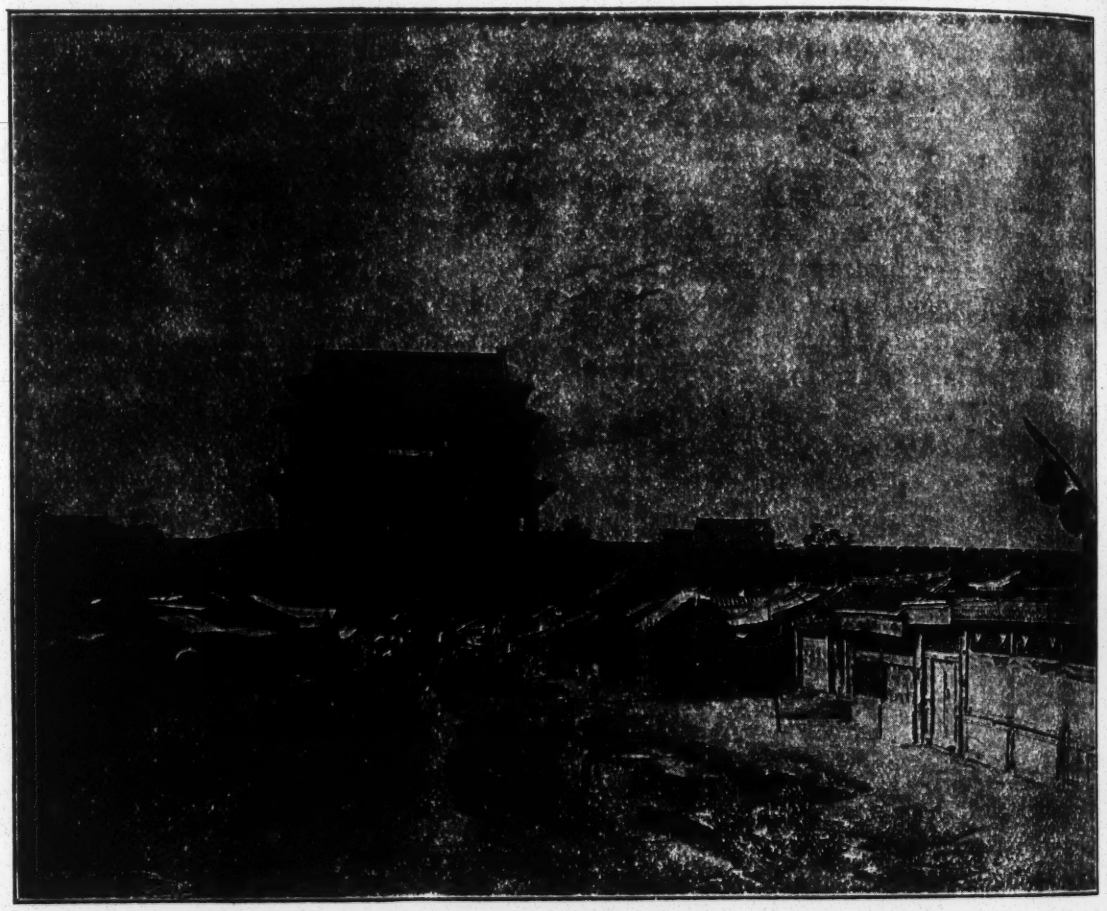
The men, women and children were busy night and day building fortifications. On the evening of the sixth day the cry came, "Fire! Fire! The Boxers are coming." No one screamed or ran. All over the city flames were starting up as the Boxers went from mission to mission with their torches. Every where were the yells of "kill! kill the foreign devils!" On June 20 the legations took all who survived within their walls. On the night of August 13th the attack was terrible. Perhaps ten thousand soldiers and scores of cannons were pouring shot and shell into the legations. The next day we heard a new sound. The relief army was inside the legation. God had delivered us and our enemies were fleeing.

But how fared those outside the legations who, without protection, were hunted down by Boxers? History gives us no more beautiful and touching incidents of heroism and devotion than the Chinese Christians furnish in these awful days. When flight was easy and promised safety, they refused to leave the missionaries because love was the magnet which drew and held them to their post of duty—love for men and women of an alien race, to whom their hearts were bound by ties of gratitude and of faith in one Father. And from not one of the 190 Protestant missionaries, who in the summer of 1900 followed their Master on the way of the Cross, came the Gethsemane lamentation, "Could ye not watch with me one hour?" Of none was it written, "Then all his disciples left him and fled." If any were left alone in that last agony it was because their own hands had pushed aside those who would fain have died with them. Some of these stories are known to God alone. There are others of which a glimpse like the following is given to us:

On a lonely mountain in Shansi a Boxer band dragged a Christian on a search for fugitive missionaries. He knew their hiding place; he must reveal it.

Their steps drew near the little cave where he knew his friends were concealed. A loud cry of warning rang over the mountain, "Pastor! Pastor!" There was no time for more; the devoted Christian lay dead at the feet of the Boxers; but the little band in the cave resisted the attack and not until several days later did they fall into the hands of the murderers.

Pastor Meng, of Pao Ting Fu, also deserves mention. He was a graduate of North China College and Theological Seminary and was the first native pastor ordained in North China Mission of the American Board. When the insurrection began he was attending Conference, but hastened home, knowing that Mr. Pitkin, the Misses Morrill and Gould and his own flock would need him. Friends urged him to hide for a time and escape danger but he said, "I am the shepherd of the flock; can I leave them? The missionaries have stayed by us; I shall stay and live or die with them." As he was preaching one day the Boxers rushed upon him. They stabbed him in the head, twisted one arm out of joint and bound it, then dragged him to a temple where the Misses Morrill and Gould were executed three days later. There they tortured him, scorching his shoulders with burning candles, then scores of cruel knives stabbed him and his head was severed from his body. He was soon joined by his two children, his sister and her three children a school girl, and Mr. Pitkin, who was shot while trying to defend the women and children. Pastor Meng's little boy, Peter, was burned in the mission building. The Boxers laughed as they saw him three times run out of the flames and each time they tossed him back.



Gate Way In Pekin, China.

For several weeks a band of devoted missionaries, the Price's, Atwaters and others awaited the end in a compound in

Shansi. One of their servants said, "Their sufferings were sore indeed, their patience, perseverance and trust in God greatly moved my heart." Chinese soldiers were sent to take them to Tientsin. They suspected treachery and were not disappointed, as they were met by other soldiers who soon killed them and threw their bodies into a pit by the wayside.

Mrs. Keng was a timid woman who could read only simple Bible verses. One evening she heard the Boxers cry, "Kill! Kill! as they entered her gate. She stood facing them calm and fearless. Rude hands dragged her to the door. "You need not drag me," she said, "I will go with you," and as she went her face wore a smile of triumph. They commanded her to burn incense in the temple but she refused and soon her body was in shapeless fragments.

The Boxers were eager for the recantation of Pastor Li, of the mission in Manchuria. They bound him then asked, "Will you preach the Jesus religion?" "As long as I live" was the reply. An eye brow was cut off and the question repeated. So was the answer. Then the other eye brow was cut off and then his ears and lips. He said, "I may cease to be able to speak, but while I live I will believe." With a terrific cross-cut his heart was cut out and exhibited at a theatrical performance.

The Boxers are now loud in praise of the man who was so unnatural, brave and true to his belief. His only child, a bright girl of 14 years fled, taking with her a New Testament. Relatives wished to save her, but she would not give up the book. She ran into the millet field where the Boxers found her. The Book was the only testimony against her. She stood fearless before her tormentors, who asked if she were afraid. "Afraid or not afraid it is all one," she replied, and with a smile met the sword which cut her down.

Prince Chuang, the brother of Prince Tuan, the notorious Boxer chief, was one of the most virulent of the Boxer leaders. His palaces, with its temples filled with hideous idols and its extensive yards, was the scene of some of the most horrible tortures which were inflicted on Christians during that reign of terror. Hundreds were taken there for imprisonment or trial. Whether scores or hundreds perished there it will never be known.

For thousands of years the Chinese have been taught that suicide under certain circumstances is the highest virtue. Among the Christians of North China there is not a case of suicide on record until the horrors of that massacre came. Amid all the scenes of horror there is none sadder than that of Deacon Li's wife. After her husband had been killed she took her two little daughters to a pond and soon the deathly circling of the water hid all their bodies. The Boxers said, "That will not do; those bodies will rise again on the third day or their ghosts will make trouble." So they cut them into mince-meat and burned them.

When the Boxers entered Mrs. Wang's home she said, "Wait a moment, I am going to see my Lord and must change my garments." When she returned her face was uplifted as in prayer and she knelt before her murderers.

Of the hundreds who escaped whole families lived for weeks in mountain ravines, now scorched by heat, now drenched by rain, now chilled by mountain winds. They knew the pangs of hunger; they almost perished of thirst, but they pleaded the promise, "Thou shalt not be afraid for the terror by night," and went to rest hearing the howling of wolves and of men worse than beasts.

"Therefore let us also, seeing we are compassed by so great a cloud of witnesses, lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of God."

Progress In China Since 1900.

By Rev. D. Macgellwary, B. D. Shanghai, China.

FIRST the blade, then the ear, after that the full corn in the ear. Thus did our Lord enunciate the law of regular and orderly growth in His Kingdom. There will be set backs, but the next wave of the tide will wash a little farther over the sands. "The blood of martyrs is the seed of the church."

1. The Missions in the North have now generally speaking, better buildings than before the Boxer flames burned up the old. In some cases the sites, which could then be obtained only with great difficulty, and so were not the best, though the best then possible, have now been exchanged for better. However much the mission might long for a change of location, it was debarred first by the opposition of the officials, and second, by the fact that expensive buildings had been erected on the land which had no value on the Chinese real property market, and which could not be easily disposed of as down-town churches in New York! The Boxers solved the problem by reducing the buildings to brick-bats, and the officials saw to it that the next time the best site was obtained. Several missions, too, have much larger property than formerly.

The old buildings were in most cases, erected by the missionaries themselves; the Chinese did as they were told (?) by men who knew little or nothing of architecture. In at least one instance the walls fell down before the roof was on—luckily on a Sabbath day, when the work was suspended. After the uprising there were so many buildings to be erected that the boards sent out a Canadian architect to plan and build them all. Of course those colleges, hospitals, schools and dwellings are likely to be more sanitary and to last better than the work of the amateur missionary builders.

2 The gathering together of the dispersed of Israel has occupied the time of many workers, and so the records of 1902 may show a smaller number of communicants through the enrichment of the heavenly tables. There was a mighty testing time during 1900, and strange to say, even after the Boxer bubble had been smashed. A Chinese does the opposite of what you expect him to do. Instead of holding back multitudes pressed forward to take the loaves and fishes by violence. The older Christians, many of whom had earned the title of "Confessors" passed through a time of trial where many were weakest—the love of money. One mission in Central China saw so much danger in this feverish desire to enter the Church that they almost shut the door for a while lest too many wolves should get in with the lambs! One pastor in Hunan closed more false "chapels" than he had ever opened in China in his life. The wily Chinese saw that godliness—or rather the form of it—was profitable in lawsuits.

This strange imitation of the Church became so pronounced an evil that the China Missionary Alliance, a sort of federation of all churches in China, took action by issuing the manifesto on the subject of law-suits and Christians, which was quoted in a recent number of this review. One result is that the officials who received the document know more of the true relations of Church and state than they did before, and also more of the difference between Protestants and Catholics.

But it would be strange indeed if the Christians did not profit by their trials. There is a purer Church and a more missionary church coming on. Though the martyrs had no amphitheater surrounded by thousands of eye-witnesses of their fidelity, nevertheless the facts are known and will bear fruit. The growth of the Y. M. C. A. and the Christian Endeavor, now under the special charge of an or-

ganizing secretary, should be noted among the signs of progress.

3. There has been decided progress toward unity among workers since 1900. First of all, many brothers in adversity were assembled in Shanghai in 1900-1901. They had their conventions, of course; the Boxers had made them come together. They formed the China Missionary Alliance, which now has some eight hundred members. So far it has not been much in evidence, but around it will center the currents of union which will lead on to what Dr. Arthur H. Smith calls "a practical federation of Christian churches in China." The Presbyterian mission press has long been practically a union mission press for all missions, for there are few missions which have not benefited by its printing facilities. Now the Methodist have amalgamated the Northern and Southern church presses, and have set up in Shanghai a union press, which will help the other press to cope with the tremendous demands of a nation awaking from long sleep.

In the tract and diffusion societies we have long had grand examples of united effort along one line. But the reconstruction in Peking and Thautung gave birth to union movements among colleges, whereby there will be a symmetrical educational system developed and duplication avoided. These movements are now nearly successfully completed, after long and delicate negotiations at home and on the field. The Northern and Southern Presbyterians have now a union theological seminary at Suchan. But more, the various Presbyterian bodies in the empire have a weekly paper which has quickly established itself in favor far beyond denominational lines, under the editorship of Mr. S. I. Woodbridge, who was specially deputed by his board to move to Shanghai and conduct the paper. It will be a great help in bringing the Presbyterians of all provinces together, and so aiding the work of a committee on Presbyterian bodies in China, a consummation preparatory to one great national church in China.

The movement to erect a martyrs' memorial hall in Shanghai is also a sign and proof of the unity of the sixty societies at work in China, in so much that one keen-sighted veteran, when he heard of it, cried: "Fifty years hence this building will be the feature of missionary life and activities in China and the wonder will be why it was not thought of sooner!"

There has been great progress in literature since 1900. The Bible societies have sold more Bibles than ever before. Formerly portions were most in demand; now the Chinese want the whole Book, and will pay for good bindings. Dr. Griffith John's Central Tract Society at Hankan issues more books than before, and even issues some school-books. The Chinese Tract Society in Shanghai is helping to supply the demand for pure literature in the homes of the Christians besides tracts for the million. The Methodists are planning to remove one of their best men to Shanghai to take general over sight of their denominational papers.

The circulation of the *Review of the Times*, under Dr. Allen's editorship, has at last reached the paying point. But the development of the Diffusion Societies, under Dr. Richard's hegemony, has been the most outstanding feature of the years now under review. Dr. Richard, has succeeded in moving three societies to set aside one man each for united literary work in Shanghai, to assist Dr. Allen and himself in their great task. The latest acquisition is Rev. W. A. Comaby, of the English Wesleyan Missionary Society, author of "A String of Chinese Peach Stones," and other works, in English and Chinese. The sales have grown from hundreds of dollars to fifty thousand, and in 1903 new books and reports reached the grand total of 25,353,880, pages.

The Japanese are helping, in a way, the dissemination of knowledge in China but, as the reports of the Diffusion Society have pointed out. this year: with

greater earnestness than ever, the character of most of their books is materialistic, and detrimental to Christianity. Here then, in a new factor is the problem of missions which is bound to be more and more vigorous as Japanese power waxes greater.

5. The edicts ordering the establishment of provincial colleges provoked the liveliest expectations that the Chinese government was about to begin a rapid progress along Western lines. Though most of the inland colleges are sorry affairs, there are some which give signs of life, but probably in every such case a foreigner is the motive power.

Thus Shansi, Poating-fee Shanghai, Ningpo, have all had the aid and fostering care of foreigners. The few capable Chinese instructors who try to start schools of the new learning usually give up in disgust at the corruption which hampers the institution at every step. True the educational turn-over of a many millioned nation is not as easy as the "turning of ones hand. (to quote the sage.) The first efforts will be crude and the new schools must wait for the men and the hour. Meantime each fresh feint at progress made by China without Christ provokes anew the undeniable chorus of her truest friends: "Salvation must come from without, by working a change within."—*From the Missionary Review of the World.*

Facts Worth Knowing in our Study about China

CHINA has a settled form of constitutional government for forty centuries. China was seven hundred years old when the Israelites crossed the Red Sea. She had existed fifteen centuries when Isaiah prophesied of her future conversion—Isaiah 19:12—*Rev. J. T. Gracey, D. D.*

Already China, which had to wait over eighteen centuries for her Bible, has a record of saints and scholars of which all Christendom may well be proud.—*Ex.*

New York's Chinatown, though one of the worst sections of that city, under the direction of Miss Helen F. Clark is having the gospel. Conservative estimate gives the number of listeners at the open air services on Sabbath day, including Jews, Italians and Germans as 5000 at one meeting.—*Ex.*

The church of God of about 300 members which I found on my arrival in China in 1885 has grown into a church of 100,000 communicants at least. Ere long these will become a million and the million will become ten millions, and so on with accelerated speed until the Christian church shall have become a mighty factor among the forces which shape the natural life, and the principles of the Christian religions dominate the land. In the church of the present we have the promise of the church that is to be. With all its weakness and imperfections, it is the grandest thing in China today. —*Dr. Griffeth in Missionary Review.*

What answer must we give to the question as to the present out look in China? The prospect is bright only to the eye of faith which looks beyond the present. China is still in the wilderness, wounded helpless bewildered dragged, surrounded by enemies and doubtful friends and failing to recognize her true friends. She needs help from beyond herself, help which is available in God, but she does not yet recognize her need. In the truth of God we have the assurance of the final triumph of righteousness. Whatever vicissitudes the nation may still be called

upon to pass through the hand of God will not be withdrawn. He turns not aside from his purpose of grace. The kingdoms of this world shall become the kingdoms of our Lord and His Christ, and China shall not be lacking among the number.—*Extract from Henry S. Ferguson, Missionary China Inland Mission in Missionary Review.*

Editorial.

WE ARE willing to depart and be with Christ if we are joined to Him, indissolubly, in body and soul; and the great secret of not being afraid to die is to have Christ in the heart and to be working for Him. If we live for Him we know that we shall live with Him hereafter. Death loses its terrors; we shall be willing to go hence. Care, anxiety, suffering, we must have here, and we shall be willing to be released from them—to depart. The word "depart" signifies to set out, to sail, to let go. It is as if a vessel were fastened to the dock; the cable is firmly bound to the shore. Just loose the cable, unfurl the sails, set the vessel free; the winds are bearing it out into the open sea. Here we are now, working, toiling, but, if God will let the cable unloose, we shall sail out into the wide sea of eternity.

—Bishop Matthew Simpson.

Departure of Mrs. Mary B. Reid.

"For me to live is Christ;
To die is gain."

When on Tuesday afternoon, June the seventh, the spirit of Mrs. Mary B. Reid left her frail body and entered into eternal life, one of the best known women of the United Presbyterian Church, finished the work God had given her to do, and triumphantly passed to her reward.

Mrs. Reid enjoyed the privilege of working for God. The power to do this was having fellowship with Him. Very early in life she began her useful and remarkable Christian career. It was her privilege to have the companionship and influence of a devoted, talented husband and servant of God, and for more than two score years, during which time our church was awakening to her opportunities in foreign lands, and extending her borders in the home land; it pleased God to use Mrs. Reid in fellowship with her husband, to achieve great results for the cause of missions.

Mrs. Reid was identified with many Christian and benevolent objects auxiliary and helpful to the church. To these she gave time and executive ability. It is in her relation as Foreign Secretary of the Board of Directors, that the church knew her best. Through this channel, her life has gone into many lives in the foreign field. "A mother and connsellor" to the great number of young women going to far away India and Egypt, she will continue to live in precious memory.

"No life can be pure in its purpose and

strong in its strife, and all life not be purer and stronger therebv." Christ said: "Because I live, ye shall live also!" Live in the lives of those who have been made better by our having lived; live on forever because of what we have achieved through Him.

Doctor and Mrs. Reid had the blessing in their life of a son,—not to inherit talents of gold, but to possess the heritage of a godly parentage, with talents of mind and soul enabling him to follow in his parents footsteps, and to occupy the honored and responsible places made vacant by Dr. Reid's departure from this world.

"If my sons will keep my covenant, and observe what I command, on the throne forever sitting shall their children rule the land." This is God's reward, not only to obedient children, but to God fearing parents as well.

There seemed to be a benediction upon the finished work of Mrs. Reid in the closing scenes Thursday night at the Conven. tion. What was a pleasing sight—the large number of representatives from home and foreign fields on the platform —has now become memorable. Standing side by side, Miss Elizabeth Gordon, feeble with near a half century of missionary labors in India leaning upon the delicate arm of our now saint·d Foreign Secretary, Mrs. Reid, a pioneer as well, in the administration of mission work, in her relation to Board of Directors, these two made a picture never to be forgotten in the Convention. One is not, for God has taken her, the other remains ready for the Master's bidding, "Come up higher." Each to receive in due time, "Well done good and faithful servants."

Some servants of God are called upon to endure the great test of idleness, of being prevented from working for their Master while the impulse to labor is strong within them. Others are permitted to put forth effort until the close or almost the close of life. The latter lot fell to Mrs. W. J. Reid, who, for years, has filled the post of Foreign Missionary Secretary on our Women's Board. It is but a few weeks since she was present at the General Convention, absorbed in furthering those Christian interests which had become dear and paramount to her. Now she has been dismissed from earthly effort, though her influence is not dead. Her immediate family and friends, the Board, the missionary force, the United Presbyterian church, the cause of Christ, have, according to our human view, sustained a heavy loss. But we must have confidence in the judgment of Him who knows and arranges all things. We are thankful for all Mrs. Reid was enabled to do, and we trust that now she may have an adequate vision of the true value of that work which God helped her to accomplish.

Resignation of Mrs. S. S. Wilson.

MRS. S. S. WILSON.

The Readers and friends of the Magazine together with the Magazine Commit-

tee, deeply regret the necessity for Mrs. Wilson's resignation, as Associate Editor of the Magazine.

For six years Mrs. Wilson has given to the readers of the Magazine faithful and superior service, in her department of its publication. In addition to her excellent editorials, Mrs. Wilson has prepared elaborate and comprehensive topics for mission studies, outlining every department of work under the management of our Church Boards. These carefully prepared topics have stimulated study and awakened an interest in our mission work of incalculable value to the church and to the individual using them.

Mrs. Wilson's resignation is made necessary at this time because of the contemplated removal of Dr. Wilson's family from Xenia, Mrs. Wilson's health requiring a milder climate. Though released from the incessant duties of Associate Editor the Magazine hopes that she will continue her interest as a contributor.

In Mrs. Wilson's family is her father, Reverend Dr. James Harper, an able scholar and an eminent theologian of our church, and in their removal to Cuba, it means a great loss to our church at large as well as a loss to our community. It may be in God's plan to plant a vine from this vineyard in that new field, promising spiritual opportunities as well as natural advantages.

The Magazine, its readers in the homeland, and in the foreign land, also those in ties of friendship every where, desire for Mrs. Wilson and her household a congenial, healthful climate, and a prolonged useful life. M. E. M.

On May 21st, at Monmouth, Ill., there occurred the death of Mrs. Emma P. Nichol, who with her husband, served for nine years in our Egyptian Mission. Her work there and that done after her return to this country showed devotion and faithfulness. Her personal character also commanded affection and admiration. We offer sympathy to the bereaved friends.

Rev. Thos. M. Chalmers, who, it will be remembered, is specially concerned for the evangelization of the Jews, has sent out a little pamphlet entitled, "A Call to Prayer for Israel, with a New Appeal." In order to equip himself more thoroughly for work in his chosen field, Mr. Chalmers with his family recently sailed for Europe, there to do definite study at Leipzig and in various Jewish missions, and also to investigate conditions in the ghettos of Russia, Roumania and Austria. We trust this earnest man may be enabled to carry out his ultimate purpose of bringing many Israelites to that Saviour who was born a Jew.

It has been decided that the next annual Convention of the W. G. M. S. shall be held in Albany, Oregon. It is pleasant to think that the East and West are bound together by the links of common faith and Christian interest. It will be well for those of us who are situated in the Eastern and Central states to have the opportunity of observing the special features of the Western fields. They, like our own, have individual discouragement and stimulus.

In reading some of the contributions sent to swell the Centenary Fund of the British and Foreign Bible Society our attention was particularly engaged by the two instances following:

"Five shillings was forwarded by a cripple in Yorkshire, bedridden for twenty years, unable to move or feed himself, and blind in one eye. His great solace is his Bible. He used to turn the leaves with his tongue, but finding this spoiled the book, he now holds a bone knitting-needle in his teeth with which he manages to turn the pages."

"At a Mission near Bombay, some blind girls would not eat the food cooked for them, in order that it might be sold and the money given to provide Scriptures for the blind."

We read also in the Reporter that "On March 7th, a Centenary meeting was held

on board the Anchor Line SS., "Circassia," homeward bound from Calcutta. The Rev. J. E. Robinson, Editor of the Indian Witness, presided, and the speakers included the Rev. Osborne Crowe, of the United Presbyterian Church of America, and the Rev. Howard Campbell, of South India. The passengers contributed two pounds to the Centenary Fund."

From the Literature Committee of the Women's Missionary Society of the Evangelical Association we have received "Woman's Debt to Christ," a poem in unrhymed verse by Leah Reuber Thiesmeyer. Here is made a strong plea that women should do all they can for the Saviour through the knowledge of whom have come elevation and happiness to the daughters of men.

The poem is listed at 10 cents per copy, and may be obtained from the headquarters of the Committee, 265 Woodland Avenue, Cleveland, Ohio.

A Reminder.

When the United Presbyterian Women's Association held the much favored annual bazaar to raise funds for the maintenance of the three institutions under its care it was the custom to begin much earlier in the year than this to prepare and plan for its successful management and the result was always great financial returns.

Last year we tried a new plan, and were rewarded with unprecedented success in everything connected with our endeavors to make our work prosperous.

We refrained from holding the bazaar, and instead had committees appointed in every congregation of our denomination to receive donations of money and to solicit membership fees of $1.00 each and to forward the same money and names, to our Treasurer, Mrs. M. J. Steele, Birmingham and Forest Aves. Avalon, Pa., which fund so far exceeded the proceeds received from any bazaar we ever held that we have adopted this plan as the most popular and profitable.

And now we would remind all who helped before that we again look for aid through the same channels, and that it is high time to commence working because Oct. 31st, 1904, ends the Association's fiscal year. Last year it was late before the returns reached us, but the plan was new and required time to get it in proper working order.

We have yearly pledges from churches and societies and we earnestly request that all our friends begin the work of collecting immediately, so that we may have our treasury amply replenished to start the new year which begins Nov. 1st, 1904.

MRS. JOHN MCELWAIN, Cor., Sec.

Home for the Aged.

To the friends who have been so kind in the past to our Home for Aged in sending us fruit, I would like to say: If those wishing jars sent to them will send directions to our matron, Mrs. Mary Ecoff, at the Home, she will send them without delay Thanking you for your kindness in the past and hoping for the continuance in the good work.

Yours Sincerely,

MRS. C. B. ELBEN, Donation Secretary.

In addition to the above notice we urge our appreciation of the needs and value of liberal donations to the homes under the management of the Women's Association—the Memorial hospital for jellies, sweet wines and the Children's and Aged People's Homes for any canned goods you enjoy in your own home. If some one in every congregation, especially in the country, will look after this request liberal donations will be the result. Try it dear friends.—EDITORS.

This is the first opportunity the Women's Missionary Magazine has had to formally welcome our foreign secretary, Rev. C. R. Watson and his wife home. Their visit to our mission stations in Egypt and India will be of much benefit and bring us nearer to these great fields of mission work. In due time we hope

the Magazine will have in its columns some of the valuable information we know Mr. and Mrs. Watson are prepared to give.

We also greet the homecoming of Misses Emma Dean Anderson and Kate Hill, of India. We regret to know that one of our missionaries came in answer to death's summons, Miss Cora B. Dickey, of Egypt. She made a remarkable flight over land and sea to reach her home in time to be at the death-bed of her mother. God was very gracious to grant this last comfort to his dear child and will continue to be "nigh to them that are of a broken heart," in this sorrow.

Retrospective

The Women's Missionary Magazine has arrived at the age of her majority! This daughter of the missionary enterprise of our church, enjoys the fellowship and mutual helpfulness of a large circle of similar periodicals, having the same purpose for their existence, that of deepening the love for missions, by having a larger conception of missions. We desire to take this opportunity to urge the claims of our own Magazine and other literature provided by our Women's Board.

One of the most efficient means for stimulating missionary zeal is in reading the periodicals which shall represent our own work, and also keep our readers in touch with our own workers. Whilst it is desirable and essential to keep ourselves in touch with other periodicals of interest, bringing news from all parts of the world, because these have great value and aid us in many ways, yet it is the duty of every missionary society to faithfully present our own Magazine as of most practical value.

In 1886 the W. G. M. S. appointed a committee to publish a Women's Missionary Magazine in the interest of our own missions. Of that number only one, Mrs. W. C. Hutchison, continues in active service, During all these years her love and management has had oversight of the growth and prosperity of our magazine. One, Mrs. J. G. Carson, has gone to her eternal home. Mrs. Belle Patterson and Miss McDowell gave twelve-years of careful judgment and devotion to the welfare of the Magazine, and their services helped to make the publication of a missionary magazine a successful venture. Others have been added to fill vacancies and their time and energies have been given in the same spirit.

Few know that the Magazine that is laid upon their table every month, for five cents, has always been self-supporting. No funds have been provided by any society for its publication. If the subscription list were doubled, there would be advantages of incalculable value, now beyond the reach of a limited fund. And now to the contributors, both in home and foreign lands, its valuable exchanges and its friends and readers, to each and every one the grateful appreciation of the Magazine Committee is extended. May we work to make this agent of missionary enterprise more useful and of increasing value to all. *Will you help us?*

M. E. M.

Outlined Programs for October, November and December.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8. Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of

Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans. Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students

Thank-offering.

A Thank-offering Message.

The following letter was sent out May 24th, 1904, to the Presbyterial Thank-offering Secretaries whose names and addresses are given in the July Minutes of 1903. Where no Thank-offering Secretary was reported a copy of the letter was sent to some one of the officers of each Presbyterial; and thus we came into touch with every part of the church.

DEAR M——: At the Annual Convention of the Women's General Missionary Society in Bloomington, Indiana, it was decided to make an effort to double the Thank-offering of 1904 for 1905.

The object is not so much to ask persons who are accustomed to giving Thank-offerings to double their gifts of the past year, but to *increase the number of givers*, and to continue to put forth this effort from year to year.

When about fifty thousand of the seventy-five thousand women whose names are on the church rolls of our United Presbyterian churches are not members of our missionary societies, we may safely infer that the large majority of the fifty thousand are not accustomed to giving Thank-offerings, therefore, as societies we have a large field for efforts in striving to interest the uninterested in giving gifts of gratitude unto their God.

The enclosed leaflet you will find maps out the plans of work for Thank-offering secretaries of Presbyterials (or for such persons as will fill this office) and for all who are expected to help push the Thank-offering department of our women's work in the future.

Copies of this leaflet will be sent you under another cover for distribution to societies. Will you not *as soon as possible* write the President of every society, in your Presbyterial, and the pastor of every congregation having no society, and plan as bests suit yourself and them, to carry on the work mapped out in this leaflet.

The president of every society and the Chairman of every Thank-offering committee should have a copy of the leaflet. As *you* can come into close touch with members of societies, in a way that I,—as General Thank-offering Secretary cannot—*upon your efforts will largely depend the success of this movement.*

The Women's Board has had 50,000 Thank-offering boxes manufactured for filling orders from societies. Urge that boxes be used and that as far as possible *at least* one penny a day be given by each holder of a box.

May God give you wisdom and grace for this work to which He calls you.

Very Sincerely Yours

(——)

Read extracts from some of the enthusiastic responses of the workers over the church:—

Sidney Presbyterial.—There is so much work to be done, Tell me just what my part is and I will earnestly endeaver to

do it.

Keokuk Presbyterial.—I will gladly do all I can to forward this work.

Philadelphia Presbyterial.—I have sent the leaflets "Wanted" to every congregational society and trust that an increased interest will be the result.

New York Presbyterial.—Will endeavor to carry out your suggestions and will, at an early date, write to the President of every society (or pastor) in our Presbytery.

College Springs Presbyterial.—I have instructed our Thank-offering Secretary to write to every congregation. We hope for a large offering next year.

Wisconsin Presbyterial.—I shall bring the subject before the women and urge them to take up the work in every congregation. May the spirit of Thank-offerings increase as well as the material offerings.

Cedar Rapids Presbyterial.—I have written to all the societies, and to the one congregation not having a society, urging each one to appoint a Thank-offering Committee at the first meeting. The societies are so far apart that it will be impossible for our Thank-offering Secretary to visit them, but she will do all she can by letter.

Argyle Presbyterial.—Having been recently chosen *Thank-offering* Secretary I know little of the general plan of the work, but I am more than willing to learn. As a rule the societies are not now using the boxes. Had I not better try to have them re-introduced? Would it not be well to offer the boxes, even outside the membership of societies? I am ready to go to work. Kindly tell me what to do.

Boston Presbyterial.—We have no Presbyterial, but I am sending a letter to every congregation either to the pastor or to the President of the missionary society, urging the blessing of giving Thank-offerings and trying to get the workers to interest more of the women to give offerings unto the Lord. I am glad to do this work, or any work that will hasten the coming of Christ's Kingdom. Call on me at any time I can help you.

Allegheny Presbyterial.—I am securing the dates of all the missionary societies and will plan to visit every one possible during the month of June and others later.

Conemaugh Presbyterial.—We had a good convention at Johnstown and I sincerely hope that a year hence some of the fruits will be shown in a larger Thank-offering through the carrying out of the plans suggested in your circular letter. At the morning session at the close of the report of our Thank-offering secretary I had the subject of your letter presented and had the leaflets "Wanted" distributed with the request that they be read carefully and prayerfully and that I would call for a rising vote at the afternoon session for all who would endeavor to create a greater interest in the Thank-offering, and also try to get one or two new members to give even penny-a-day offerings. There were only a few who did not vote, and from the willing way in which the members rose when the vote was called for, I feel sure that there will be added interest and an increase in number of givers and in offerings during this coming year. I intend to keep up the interest as much as possible by little hints now and then, and when we meet next June, we will come with rejoicing hearts knowing we have done what we could.

Muskingum Presbyterial.—I have sent out the leaflets furnished me and have urged the matter of *doubling the number of givers.* I suggested that in trying to get every woman to be a contributor to the Thank-offering, to get the list of names of women members in congregations from the pastor or clerk of session and try to interest every one in the giving.

My aim as Thank-offering secretary last year was to get as many women as possible outside the societies to give offerings. I prepared a letter to the women and as pastors can reach many whom

the societies do not, I sent the letter to them with the request that it be read from the pulpits. Four congregations having no missionary societies gave Thank-offerings this past year. One society in a small congregation gave $100.00, which was $30.00 of an advance over the previous year. I thought this society deserved an "Honor Badge," so on one end of a white ribbon I had printed "Thank-offering," and on the other, "Banner Society," and pinned it on the delegate who gave in the Thank-offering from that society. I asked what our Presbyterial would think of having a silk banner given to the society next year that gets an offering from every woman in the congregation. They thought it would be a good plan. Societies were urged to try for the "*Honor Badge*," and for the *banner*.

The readers of the above will surely agree that, thus far, Conemaugh and Muskingum Presbyterials have taken the most advanced steps as Presbyterials in trying to greatly increase the number of givers of offerings. May God richly bless them and all the others in their good efiorts!

May we not hear *very soon* from the many Presbyterials not yet heard from? And will each one report *definitely* what has been done, and what is being done, to carry out the plans suggested for our beautiful Thank-offering work this coming year.

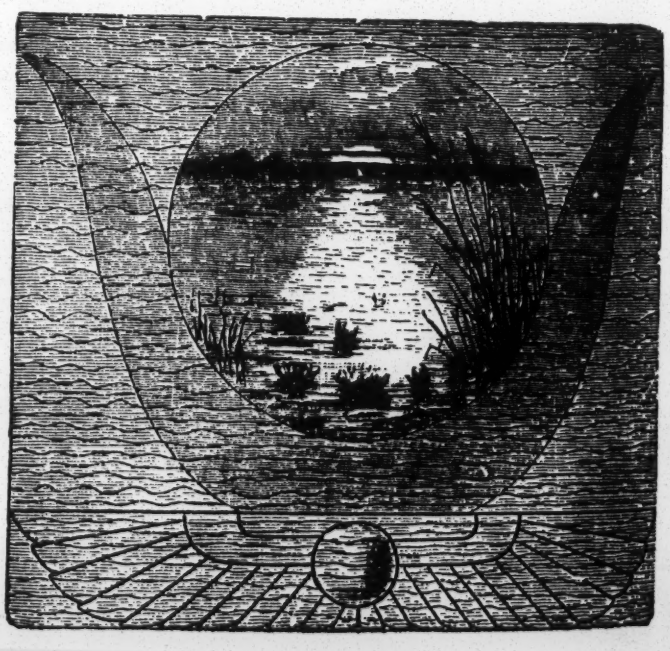
Sincerely yours,
MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Young People's Department.

Exchange

Letter from Secretary of Young Women's Work.

DEAR YOUNG WOMEN:—Although the resignation ot your former secretary, Mrs. T. D. Mellon, is a matter of deep regret, and has for the time suspended work, it is the earnest wish of the Women's Board, as a faithful representative of the Women's General Missionary Society, that you recall and reread her circular letter so recently sent you. It clearly and concisely defines the plan of work and urges the necessity for a more perfect organization of the young women's department. May I suggest some things that adopted will prove helpful in avoiding delay in future movements. May we have your



World Wide Missions.

ANSWER { To this call of Women's Board (agent of Spirit to look *you up*) Lu. 19-3 "The Lord hath NEED of *thee*.

ATTITUDE { 2-S-15-15 ACCEPTING. APPOINTMENTS.

ACTION { Organize immediately—now—a Young Woman's Missionary Society.

ATTENTION { Elect a Cor. Sec. Report name and address to me at once, thus establishing communication with Women's Board.

ADVANCE—The *prompt* doing of these four things will make possible the LAST—advance (a forward movement), most of all to be desired for this year upon which we have entered.

Yours in His service,

MRS. N. L. WALLACE,

Secretary Young Women's Work.

Glenosborne, Pa., July 15, '04.

Seventeen Questions on China.

1. How does the Chinese empire compare in size with the United States?
2. What is our population and that of the Chinese Empire?
3. When did the first missionaries go to China?
4. What is the proportion of missionaries to the population of China?
5. Where is the largest mission press in China located?
6. What are the greatest encouragements in China?
7. What are the discouragements in China?
8. What are the religions of China?
9. Why do the Chinese object so to any changes?
10. Is there any reason for sending the Gospel to China?
11. Name some of the great missionaries to China?
12. Who was the first missionary to China?
13. Tell of the lives of Chinese women and children?
14. What do the hospitals in China accomplish?
15. What interests you most about China?
16. How many in China die each month without the Gospel?
17. Give an item of latest missionary news from China.

These questions on China are taken from a list of twenty sent out by the Presbyterian church, for the use of Sabbath-schools and Young People's societies, the seventeen given are of general interest.

It is intended that these questions should be cut apart, each question given in advance to a class or an individual for study and brief, succinct answer at the appointed meeting.

Helps for September.

FIFTH STUDY OF REX CHRISTUS.

Mr. J. H. P. Sailer, in "Suggestions to Leaders" for this study, says:

"The aim of the recitation is to realize the need and the value of woman's work in China. Assign the following questions: (1) What are the special trials and needs of Chinese women? (2) What are the obstacles in the way of helping them? (3) How should you begin to train a young Chinese girl committed to your care, and for what future as most useful should you prepare her? (4) Which missionary do Chinese women most need at present, the educational or the medical missionary? Give three reasons for which view you doubt."

The question "Which missionary has the greatest diffculty to contend with and which does the most useful work—the evangelistic, the educational or the medical missionary?" may be made the basis of a discussion far more interesting and profitable than a mere catechising on the statements of the text-book. See that there is no tendency to depreciate the value of any one of these men in exalting another. Come to the session having carefully formulated in your note-book as strong and complete a defense of each position in turn as you are able to construct from your reading and reflection. Take a vote on the question at the outset, and call on some one who represents the most popular view to support it with reasons. Collect additional reasons from others holding the same view, sift out repetitions and whatever seems to lack validity, and formulate the material in the clearest and strongest way. Take up the other views in turn, trying to bring out the greatness of each of the forms of work. If any view has no supporters in the class, present the case for it yourself. When the time for the close of the ses-

sion arrives, you will all be ready to pray with increased earnestness for the missionaries in their varied forms of work.

LEAFLETS.

"Presbyterian Schools and Colleges in China," price 3 cents, is an illustrated leaflet of twenty pages.

"How Our Missionaries do Evangelistic Work," price 2 cents, is a letter written to a friend by a missionary in China. It is vivid in its description and inspiring in its facts.

"China in Outline," price 15 cents, by Rev. J. T. Gracey, D. D., can be secured from Miss Caughey. The latter part of this little book is devoted to women in China, so is particularly applicable to this study, although there is much on other topics in the book.

For this literature send to Miss Elizabeth Caughey, Otto, Pa.

How Lan Ying Escaped the Officers

A leaflet Issued by CLARA M. CUSHMAN.

DEAR STANDARD BEARERS:—

It gives me great pleasure to present to you one of our Peking school girls, the daughter of one of our native helpers. She had left school for a needed rest, and was at home when the Boxer troubles began. She will tell you of her wonderful escape from the Boxers, even after they had captured and bound her. I am sure you will agree with her, that the God to whom she prayed, all the way, sustained and led her.—MISS LIU LAN YING.

KIND FRIENDS:—Through all those awful days I prayed, and God listened, and I am glad to tell you the story of his leadings.

We had heard of the Christians being killed in other places, and knew there were Boxers in our city. One of the officials was a Christian and he tried to protect us, but the Boxers became so furious that he advised us to hide. My father, mother and three little brothers and sister fled to the home of church-member Wang, fifteen li away. After two days father went back, but the man who owned the chapel did not dare to have Christians there. He gave father money, and advised us to hide in the mountains. That evening we started; Mr. Wang and wife and children went with us, but his old father and mother had to be left behind. We had two donkeys and two quilts. We put the children on the donkeys because they could not walk fast. My mother carried my little brother. We walked fifty li that night.

We reached a city in the morning, but people called us "Secondary devils," so we did not dare to rest, but turned into the mountain paths and wandered fifty li more. I could not keep up with the donkeys, and I fell down exhausted. I told the others to go on and leave me. Just then a man came along with some donkeys, loaded with rice, and he let me ride. At the inn they asked the man if we were Catholics and he said, "No," and they let us in because they knew him.

We had eaten nothing all day and all night, but we did not dare to eat because the people surrounded us and talked so. As soon as the animals were fed we started on. We had to walk, as the rice man was afraid the animals would get tired. At the next inn a lot of Boxers surrounded us and asked if we were Catholics. I could not eat anything I was so tired. My father here consulted with mother and said, "If we take Lan Ying along we shall be suspected, for girls do not travel over the country. If I leave you, perhaps people will pity you, because you are women, and spare your lives. If I am with you they will recognize you and we shall all be killed."

My mother said, "Do as you think best. We can only pray." Meanwhile the Boxers were crying out in the yard, "We ought to kill them and not let them live." So my father slipped out into the night. I said to my mother, "I cannot eat or sleep. I will pray all night,"

The Boxers soon missed my father and talked very loud and angry. The rice man told the inn-keeper secretly that we were Christians, and he sent the Boxers away, and told them to come again in the morning, if they had business. He sent his brother to guide us to a hiding-place but the people would not take us in. I had not eaten anything for two days or nights.

A man said, "I don't dare to take you into my house, but if you go to the brick kiln in the mountains, I will bring you rice and water every day." He gave us some rice and some kindlings and he came every day as he promised.

Mr. Wang went back to the inn for news and learned that his father and mother and all his relatives had been killed. Then he told us that we were women, and

he must look out for himself, that he could not help us any longer as people had discovered us. My mother cried.

After dark we started out. When we had gone two li, mother and the little ones could go no farther, It was dark and we did not know what to do. Mr. Wang said, "Lan Ying can go ahead with me, for she has big feet and she can walk. We will find a place and she can come back and get you. Mother told me to go and I started, but I kept thinking of mother all alone in the dark, and I said "I must go back to my mother and we will suffer together." It was very dark and the road was rough and stony and I lost my way. I walked and walked, but I could not find my mother. I prayed to God all the time. At last I heard mother crying and so I was guided to her. Mother said, "I did not want you to go, and I am so glad that you are back."

We sat there in the darkness and then went towards the village. The rice man was there and wanted to help us, but they would not let him, and then they had a fight over it. At last they let us come inside the village, as the wolves would get us outside. We sat down on a doorstep as it was raining and it was cold. The rice man was bound to help us, and he had it out with the villagers, and he said we could go into a watchman's little shanty and stay till peace came, and then he would lead us back home. He gave us food. We were there a month. We heard that father was killed.

One day the rice man went away. He told us not to go out as the Boxers were all around. Soon after I heard pounding at the gate, and as I looked out I saw a lot of men with red on their garments, and knew that they were Boxers. One fired his gun at me, but it did not hit me. They broke the gate down and came in. They were armed with knives, guns and ropes. They bound us all with our hands behind us. As they bound mother's hands the baby fell to the ground.

My mother had promised our friend that we would not die on his premises if we could help it, so she begged them to take us outside to kill us. They took us outside and left us standing in the sun, and went to find our friend. As they could not find him they went to the head man of the village. He said we were women, with no one to protect us, and although they were Boxers, they ought to deal justly. They asked if we were Catholics and he said he did not know. They left us bound all the afternoon and we thought they would kill us when it came night, but they loosed us and said they would wait till they found our friend and kill us all together.

I prayed all night. Next morning they marched us off twenty li to their own village and I prayed all the way. They went into a temple and left us outside. Just then a man, who was my grandfather's old friend, passed by. He told the Boxers that we came of a good family and that if they harmed us the official of his town would punish them. He talked so loud that he seemed to scare them. So they looked our clothes all over for crosses the mark of the Catholics. He finally prevailed on them to let us go, and took us to a friend's home.

One day we heard that the foreign soldiers had come to Peking, and that my father was still alive. People soon found out that we were Christians, and would not let us stay any longer. We thought if we could only reach Peking, we might find some of the missionaries. We walked one hundred li one day, and my feet were all swollen and sore. The inn keeper told us we must not think of entering Peking, as the soldiers were very many, and it was not safe for women. I said that I must go, so he loaned me a Japanese flag and we started on. I knew there was a great deal of danger, but there was no other way. We found a cart, but had not money enough to hire it, but when I promised to give the carter more than he asked, if I found my friends, he consented to take me. When I told him I wanted to go to Filial Piety Lane where our Mission was, he told me that everything was destroyed, and the folks all gone away. I did not know where else to go, and so urged him on. We finally reached there and found everything in ruins. I did not know what to do. All at once I saw a man coming towards me. It was Mr. Davis. Mr. Edward Lowry and Dr. Benn were with him. I was so happy. I could not speak at first. I told him I was trying to find my father and the school. He said my father had just set out to find us. I ran and told mother, and we both cried for joy. Mr. Lowry sent us in his own cart to my teacher, Mrs. Jewell, and sent the other cart back to the inn for my little brothers. It was so good to be safe once more that I cried for gladness.

After ten days my father came back, and we thanked God for his goodness.

It was God who put it into the heart of the man in the mountains to give us rice and water. He sent my grandfather's old friend along, and helped him scare

the Boxers. He restrained the Boxer's gun, and moved the heart of the carter to take us to Peking, and surely it was God who sent Mr. Davis down to look at the ruins in Filial Piety Lane that day, just in time to meet us. I shall thank him from my heart's centre all my life.

Young People's Convention, St. Joseph, Missouri.

By Miss Joanna Kelso, Xenia, O.

If the going to and coming from a place is an inspiration, then surely we should have enjoyed a good time for the pleasant faces and cheerful words of friends wished us a "bon voyage." A comfortable seat in a special car, with enthusiastic delegates, welcomed us on our entrance to the train. Darkness was upon us as we started from the station, but before many hours a gorgeous sunrise ushered in the beginning of another day. Our gaze is riveted on our beautiful surroundings. Green fields of grain and pasture carpet the earth; herds of cattle flock the fields; farm-houses give life and purpose to the scene. From hills to river, from river to hills the gaze passes. How beautiful God has made everything.

We arrived in St. Joseph on time and were welcomed by Rev. Leeper and Mr. Crawford of the local committee; also by a committee of young men and women, having on their caps the suggestive motto, "I will show you." This motto stood for much. It made us welcome to the church and city; also made us feel at home. The fact that all religious denominations united with our own in giving the delegates a hearty welcome, led us to believe that we as Christians are coming closer together in the one great endeavor to win souls for Christ.

The congregation at St. Joseph is only a mission church, but it is an example of what a devoted pastor and people can do by untiring perseverance. They invited the Young People's Convention in good faith; that ample entertainment would be provided; that a good program would bring a large crowd; but they did not fold their hands and await results, but worked day and night for the success of the Convention, giving us a lesson in patience and perseverance. They contributed much toward the sociability of the delegates by giving an informal reception on the lawn at the church. Most of the delegates responded to the invitation. All of these return thanks to Rev. Leeper and wife for this pleasant social hour.

"Loyalty to Christ," the key-note of the Convention, seemed to be the key-note of all the delegates for each seemed to vie with the other in promptness and regularity of attendance, showing by their actions that pleasure was not their only motive, but a sincere desire to learn all they could and to impart to others some of the enthusiasm with which all seemed to be imbued. Personal work was the one thing that all speakers impressed upon us. The responsibility upon us as young people of building high-minded Christian citizenship. Each speaker made one feel that his department of work was the most important, thus showing us that all departments of work are necessary to make a complete Christian character.

The gavel presented to President Lowman, when he entered upon his duty as presiding officer, was carved by one of the orphan boys rescued during the great India famine of 1897 by the U. P. mission in the Punjab. It was brought to this country by Miss Emma Dean Anderson, and presented by Miss Fannie Martin. Both of these young women are much beloved missionaries whose lives and work are a stimulus to the young people of our denomination.

From the ranks of our young people must come the men and women who are to supply the 560 additional workers that our foreign fields are asking for. That the young people are awake to this need was manifest as personal pledges for nearly $1800 were given toward sending out foreign missionaries now under appointment.

Shall the impressions and convictions

that each one received crystalize into earnest personal effort for the advancement of Christ's kingdom for the winning of souls for His kingdom? Then will the Convention of 1904 accomplish that for which it was held.

Board of Directors.

The Board met and organized June 7, electing officers and department secretaries as published elsewhere.

Mrs. R. S. Smith was appointed to write "Facts" for the Magazine for August and October.

Bills for Convention expenses were presented and ordered paid.

Finance committee recommended granting $200 to Wooster, Mass.; $2000 to Grinnell, Ia.; loan of $800 for Washtuckna, Wash., and that the request of 12th Allegheny was under favorable consideration. Report adopted.

Freedmen's secretary reported names of teachers for the coming year. A grant of $314.73 was given to Miller's Ferry for improvements on building.

Literature secretary reported sales to the amount of $63.14.

A messenger announced to the Board the death of Mrs. W. J. Reid. And on motion the Board was adjourned. A short season of prayer was held and Mrs. Herron, Miss Brown and Mrs. E. M. Hill were appointed to prepare resolutions for the church papers and Magazine,

ADJOURNED MEETING.

Adjourned meeting of the Board was held June 21st and was opened with devotional exercises conducted by Mrs. Herron; prayer by Mrs. Yourd.

One hundred copies of programs of Summer School of Methods, Northfield, Mass., were ordered. Miss Emma Dean Anderson will be sent by the Board to this school. Mrs. E. M. Hill represents us on the Committee of Arrangements and Mrs. Mary Clokey Porter on the program.

Thank-offering secretary has on hand 50,000 boxes for next year's ingathering. 2500 leaflets have been sent out and sixty circular letters.

Junior secretary was instructed to write an article for the C. U. Herald explaining her figures and way of compiling statistical report.

The Secretary of Young Women's work will soon send out a letter to all young women's organizations.

Mrs. E. M. Hill was elected Foreign Secretary. Finance Committee made a statement of work on hands.

Home Secretary had reports from Mute Mission, Portland Ore., and Mrs. Gibson was re-appointed for this work.

Miss McMunn is through with her work in 2nd Cincinnati as pastor is on the ground.

Miss Annie Torrance was appointed for new work in Los Angeles.

Reports from Tama Iowa; Italian Mission Pittsburg and Glendale, Wash. Miss McGreggor was appointed to work in Glendale Mission and Miss Eva Robb for Altoona Mission.

Committee from Monongahela Presbyterial was heard in regard to Italian work in Brushton district. Some new developments having arisen in the last few days in regard to other denominations at work in the field, no action was taken.

Freedmen's Secretary and Literature secretary presented reports.

MRS. SAMUEL YOURD.

REGULAR MEETING.

The regular meeting of the Board was held July 5th in the usual place. The

president being absent the 1st Vice President, Miss E. D. Brown, presided and conducted devotional exercises, Mrs. Mary C. Porter leading in prayer.

A bill for printing Convention election tickets was ordered paid; also a bill for periodicals for missionaries at Warm Springs, Ore.

Literature secretary presented new book for mounting literature to send to Conventions for exhibition which was approved.

Bill for Thank-offering supplies, 50,500 senior boxes, amount $157.17, was approved and ordered paid.

The members of local committee of Home for Missionaries' Children were re-elected.

The secretary of Young Women's Work presented a circular letter, which was approved and authorized to be printed in the Magazine.

Business manager of Junior's Magazine reported 340 subscriptions received during the month.

The Foreign Secretary was absent on account of being confined to her home with sickness. The President and Treasurer were out of the City taking a much needed rest, while Home and Freedmen's Secretaries were in attendance at the Young People's Convention and had not yet returned. Adjourned at noon.

MISS E. D. BROWN, Presiding,
MRS. SAMUEL YOURD, Sec'y.

Mrs. Elizabeth Torrence.

The Women's Missionary Society of the Knoxville church, Pittsburg, offer this tribute of love and respect to the memory of Mrs. Elizabeth Torrence, who was called home, Feb. 25th, 1904.

It is the first time since our organization that the angel of death has visited us. As a society we feel that we have lost a most efficient officer and an earnest faithful worker. She was quiet and unassuming in disposition, but so interested in missionary and benevolent work that she stirred up an interest in others.

We will miss her presence in our society as well as in all the services of the church, but believing that she has been called to a higher service, we humbly bow to the will of Him who doeth all things well.

MRS. BELL SHAW,
MRS. JULIA MORROW, } COM.

Miss Belle Finley.

A tribute of love from the Women's Missionary Society of the Central United Presbyterian congregation of Omaha, to the memory of Miss Belle Finley, who entered into rest February 8th, 1904.

The angel of death has again entered our midst and claimed as his own, one of our faithful, conscientious workers. Although for two years failing health has prevented her from taking an active part in society and church her interest never wavered and we know that her prayers mingled with ours at the throne of grace for the extension of Christ's kingdom throughout the darkened corners of the earth.

Keenly feeling the loss which we have sustained, we bow in humble submission to the will of Him who doeth all things well, realizing that she has been released from the sufferings and afflictions of this life to enter into everlasting peace and joy and happiness in the life beyond.

We would extend our sympathy to the sorrowing friends, to whom comes the greater burden in the loss of that cheery and unselfish spirit in the home. They will sadly miss the inspiration of her presence.

We commend them to Him whom she served so faithfully and well and who has said, "What I do thou knowest not now, but thou shalt know hereafter."

MARY H. MCCULLOCH,
LAURA G. DORSEY, } COM.

Mrs. Elizabeth Rae.

Resolutions on the death of Mrs. Elizabeth Rae, who entered into rest at her home March 14, '04.

Resolved, That while we bow in humble submission to the will of our Heavenly Father we sincerely regret and mourn our loss. Our loss is her gain. She was a faithful member and earnest worker of the W. M. S. of the Atlantic Ave. U. P. church, of McKeesport, Pa.

Resolved, That we tender our heartfelt sympathy to the sorrowing family and point them to One that is able and willing to bear their burden.

MRS. BERRY,
MRS. EDMUNDSON,
MRS. CAMPBELL. } COM.

Miss May Goble.

A tribute of love and respect from the Woman's Missionary Society of the United Presbyterian church of East Palestine, O. to Miss May Goble, who entered into rest March 23d, 1904.

Early in life she gave her heart to the Master and when ever her health permitted she showed herself faithful in active service both in the society and in the congregation, whose interests she had at heart. "Faithful even unto death, hers is a crown of life."

To the sorrowing ones we extend our sympathy and commend them to the Saviour whom she served.

MRS. J. C. TAGGART,
MRS. C. F. WOODS,
MRS. JENNIE E QUAY, } COM.

Rev. W. M. Howie.

A tribute of respect to the memory of our pastor, Rev. W. M. Howie, from the Woman's Missionary Society of the United Presbyterian church, Alliance, Neb.

WHEREAS, It has pleased our Heavenly Father to call his servant home, be it,

Resolved, That our society has lost a faithful friend

and advisor.

Resolved, That we will remember his teachings and strive to forward the Master's work.

Resolved, That we mourn with the sorrowing family and pray that God's richest blessings may be theirs in their affliction.

MRS. S. B. CAVIN,
MRS. JAMESON,
MISS LIDA BELL, } COM.

Mrs. Rosettta Hopkins.

Resolutions of Mahoning L. M. S. on the death of Mrs Rosetta Hopkins, secretary of the society.

1st, That we recognize God's mysterious dealing with his church and people and yet in faith we say, "He doeth all things well."

2d, That we bear cheerful testimony to her very earnest Christian character. The love of Christ constrained her.

3d, That her faithfulness in attendance at the church service and society meetings is worthy of our imitation.

4th, That we hear the call to work while it is day and pray that He who has taken one laborer will raise up and send forth others into His vineyard.

5th, That we extend our sympathy to the bereaved family and commit them to a covenant keeping God.

6th, That these resolutions be published in the Women's Missionary Magazine ; a copy sent to the family and that they be entered on the minutes of the society.

MARGARET M. WORK
RUTH M. HAMILL, } COM.

Lulu Gertrude Reed.

Death, while it brings sweet release from suffering to the afflicted, deals heartless blows to loved ones who have watched by beds of pain for weary days and nights longing for the return of health and strength The visitation of the grim reaper has this time have been made to one of our Huntsville congregation's happiest homes.

Lulu, only child of Mr. and Mrs. G. C. Reed, bright, happy and loving and full of the grace of God, has been taken away to join the host of the great White Throne. Life to her was very desirable She said she "would like to live especially for the influence she had over one she called brother and for her loving father's and mother's sake; but if the call comes now I am ready to go."

The Women's Missionary Society of the United Presbyterian congregation of Huntsville, O., desire to bear testimony to her Christian character and to her faithfulness to the church and home. She was an active member of our society, also clerk of the congregation.

We extend our sympathy to the bereaved family and friends, and commend them to the tender care of the Good Shepherd in whom she trusted. M. W. T.

Mrs. Mary E. Brown.

It was with great sorrow that the W. M. S. of the First United Presbyterian church of New Castle, Pa., was called upon to part with one of its charter members, Mrs. Mary Eichbaum Brown, the esteemed wife of our late pastor the Rev. Robert Audley Brown D. D.

Possessing a character of unusal strength and beauty, Mrs. Brown was an inspiration to others. To know her was to love her. The consistency of her Christian character was one of her greatest charms.

Having that unseen faith in the heavenly father, "who doeth all things well" she never doubted, nor gave way to despondency,—but was enabled to pass triumphant through the clouds of affliction. And as a faithful and devout helpmeet, she was able for half a century to be the counsellor and co-laborer of the beloved Dr. Brown.

Though of a retiring disposition she was well qualified as a leader and at different times served the society as president. Endowed with rare culture and refinement, and possessing a keen intellect, that kept in touch with the topics of the day, her companionship was most helpful. Especially was she beloved by the young. For many years Mrs. Browne was an active Sabbath-school worker and many "now arise and call her blessed"

Having a most charitable disposition her sympathies were always extended to every good work. She freely gave of what she possessed. Hers was a beautiful life of love and sacrifice.

Being the mother of eight children, five of whom preceded her to the other home, she was well able to, sorrow with the sorrowing, but in her bereavement "God was with her" as now with all assurance we know she is with God.

MRS. GEO. W. HARTMAN,
MRS. S. D. ROBINSON,
MRS. LIZZIE M. DAVIDSON, } COM.

Mrs. Missouri Boyd.

The W. M. S. of the "Old Springfield" Congregation of Preston, Ill., offer this tribute of love and respect to the memory of Mrs. Missouri Boyd, who was called home from this world of pain and suffering to rejoin the loving little grand daughter who proceeded her a few days to that better country where they shall never more be separated.

Friends will never forget the esrnest pleading voice as she entreated them to come to Jesus before it be too late.

As a society and personal friends we miss her sweet fellowship, and our prayer is that her mantle of childlike faith, and interest in the advancement of Christ Kingdom may, fall upon us who remain. Her friends are confident they shall look upon her glorified face on the glad resurrection morn. COMMITTEE.

Rev. J. Hunter Moore—Mrs. Margaret Hanna - Mrs. Mary McCalmont.

The L. M. S. of W. Middletown, Pa., records with sadness the death of our beloved Pastor, Rev. J. Hunter Moore, who was called so suddenly to his heavenly home in his young manhood, in the midst of a useful life. His death came as a great shock, and a personal bereavement to each member of our society. We miss his kindly word of encouragement. We will lovingly cherish his memory. The influence of his faithful ministery will ever be felt by us all.

We extend to his bereaved widow, and dear little daughter our heartfelt sympathy, assuring them that in their sorrow we are afflicted. That we remember them at the throne of grace and commend them to Him whose name is comforter. We express our sorrow that in God's providence we are called to part

(CONTINUED ON PAGE 31.)

Treasurer's Report for the Month of April, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsnage and Ch Ex	Returned on Loan Investments	Minister'l Relief	Inter'st on Parsonage Loans	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for aged People	Conting'nt	Wo. Miss. Mag. Fd.	TOTAL.
Albany				10 00															10 00
Allegheny	240 00	96 00	487 00	267 00	100 00	298 00		214 00	138 00		86 00		13 00						1939 00
Arkansas Valley		5 00	89 50	20 00		20 00		14 50	16 75		7 00								174 75
Beaver Valley		126 00	245 00	101 00	13 00	81 00	10 00	91 00	23 00		20 00		3 00	23 00	5 00	6 00			747 00
Big Spring	12 50	49 00		41 00		10 00			0 00										122 50
Boston	10 00	25 00		25 00	20 00	10 00			15 00	200 00	17 00		10 00	10 00	5 00	10 00			357 00
Brookville		10 00	63 00	29 00		8 00		3 00	8 00										121 90
Butler		100 00	74 00	74 00	24 00	36 00		5 00	24 00		6 00		3 00	3 00	2 00	4 00			355 00
Caledonia		5 00				5 00			5 00										15 00
Cedar Rapids		62 00	64 00	29 00	7 0	33 00	4 00	43 00	4 00		4 00			4 00					254 00
Chartiers	42 00	86 50	190 75	199 00	43 00	99 00		66 25	43 00		16 00		2 00	18 00	16 00	17 00			838 50
Chicago	78 20	115 57		71 80		34 10		15 81	28 74		25 34			10 00		10 00			389 36
Cleveland		21 00		43 00	2 00	30 00			18 00		5 00		3 00						122 00
College Springs	12 00	21 00	126 00	100 00	8 00	10 50	7 00	50 50				263 22							598 22
Colorado		29 00	12 50	45 00	17 00	11 00		6 00	5 00		14 00	66 60							206 10
Concordia		10 00		5 00		10 00													25 00
Conemaugh	4 00	27 00	100 00	9 50		2 50		35 00	3 00		5 00								186 00
Delaware		35 00		14 00	9 00	30 00		5 00	7 00						50				100 50
Des Moines	5 00	6 00	57 50	23 00	32 00	10 00		39 00	3 00		8 00	33 30							216 50
Detroit		6 00		11 00	3 00	9 00			9 00		2 00								40 00
Frankfort		12 00			13 00	11 00													36 00
Garnett		18 00	23 00	13 00	4 00	8 00			9 00		5 00								80 00
Illinois Central		15 00		10 00		12 00													37 00
Illinois Southern		5 00	364 00	9 00	9 00	11 00			3 00		7 00		3 00	3 00					414 00
Indiana		48 00		52 00		19 00		8 00	6 00		6 00								139 00
Lake		98 00		127 00		45 00	3 25	40 00	32 00		14 00			1 00	1 00	1 00			362 25
LeClaire		37 00		9 00		2 00		2 25											50 25
Los Angeles		88 00		45 00	2 00	5 00		15 00	22 00					5 00	1 00				183 00
Mansfield		16 40	45 25	10 00				21 00											92 65
Mercer	37 00	47 00	99 00	20 00	10 00	17 00		70 00	21 00		16 00			27 00	15 00	9 00			388 00
Monmouth			150 00	35 00	25 21	44 00	2 75	3 00	21 00		10 00								290 96
Monongahela	45 00	719 00	491 00	422 00	132 00	540 00	19 00	71 40	313 00		91 00	100 00	10 00	45 00	62 00	90 00			3793 00
Muskingum	25 00	85 00	121 00	60 00	10 00	33 00	7 25	72 00	18 00		5 00			4 00					385 25
New York			37 68		25 00			23 00			10 00								95 68
Ohio First	20 00	53 00	169 75	77 10	14 00	37 00	75	41 60	25 00		32 00								473 20
Omaha		51 00	71 90	46 00		7 00		2 50				20 44		1 00	1 00	2 00			302 84
Oregon	3 50	8 00		1 00	4 00	4 00			5 50		3 00								29 00
Pawnee		19 00		13 00	16 00	32 00		40 00	16 45					1 00	1 00	1 00			139 45
Philadelphia		23 00	250 00	8 00				79 00			3 00			2 00	10 00				375 00
Pittsburg	82 00											42 00							74 00
Princeton		8 00		2 00	3 00	5 00					1 00								19 00
Puget Sound		5 00		14 00		5 00		3 84	8 00		2 00	50 00				1 00			83 84
Rock Island		40 00		43 00	14 00	13 00		5 00	16 00										131 00

| | | |

the morning of March 30, 1904.

She was a life-long servant of the Master, a loving, tender mother, a sympathetic friend, wherever she was known she is missed and held in loving, tender memory.

She was the wife of the late John M. French, whose last work was in establishing the United Presbyterian Church of Oakland.

The most tender sympathy of the society is extended to the bereaved daughters and son, and we recommend them to Him who has said, "My grace is sufficient." COMMITTEE.

Mrs. Eliza J. Ross.

The Women's Missionary Society of the United Presbyterian Church Argyle, N. Y., wish to offer a tribute of love to the memory of Miss Eliza J. Ross, who was called home March 30th, 1904, aged 85 year.

A long and faithful life of service in the Master's work was closed with the death of this Christian woman, who was one of our charter members. Her love for the Saviour was deep and abiding. She was ever ready to do his will. In the death of our sister we have met with a great loss, but she leaves with us an inspiring example of a lovely Christian character and a noble life.

We extend our sympathy to the friends, commending them to Him, who has said, "My grace is sufficient for thee."

MRS. MARY E. STEWART,
MRS. H. H. CRAWFORD,
MRS. MARY J. DODD. } COM.

Mrs. Isabella Murray—Mrs. Wilda Dawson.

The W. M. S. of Hamilton Ave. U. P. Church Pittsburg Pa., wish to offer these tributes of love to the memory of Mrs. Isabella Murray and Mrs. Wilda Dawson.

Mrs. Dawson, who died in January, was a true and loving Christian, and though quiet and unassuming was ever ready to help in any good work. We, as a society, bear testimony to her beautiful Christian character and to her faithful attendance at public worship. Her light is gone out while it is yet day.

With the death of Mrs. Murray, which occured in February, a long and faithful life of service in the Master's work was closed. Her love for the Saviour was deep and abiding and she was ever ready to do His will. Though in her death we have met with a great loss, she leaves with us an inspiring example of a lovely Christian character and a noble life. "Precious in the sight of the Lord is the death of His saints." COMMITTEE.

Mrs. J. P. Crowl.

The Women's Missionary Society of the United Presbyterian Church of Martins Ferry, O., offer this tribute of love and respect to the memory of Mrs. J. P. Crowl, whom the Master called home March 1st, 1904.

Possessing a character of unusual strength and beauty Mrs. Crowl was an inspiration to others, one to whom we always looked for advice and counsel. By her example we are taught how to receive and endure affliction.

We pray for her meek, gentle, trusting spirit, and for her faith and courage to endure. To the sorrowing friends and relatives we extend our sincere sympathy and commend them to the Great Comforter in whom she trusted. COMMITTEE.

Margaret Mustard.

Tribute of the Women's Missionary Society of Claysville, Pa., to the memory of Miss Margaret Mustard, who died April 15th., 1904.

A dearly loved member of our society, who but a few weeks ago was active in our midst, has in God's providence been taken away.

We desire to place on record our appreciation of her interest in every good work. When our Society was organized over twenty-seven years ago, she was one of the charter members.

Her loss is not only in the society, but also in the Sabbath-school, prayer-meeting and congregation, whose interest she had so much at heart. We acknowledge our gratitude to God for her noble example of quiet, faithful, Christian living.

We extend our sympathy to the bereaved sisters, neices and nephews, and commend them to the tender care of our heavenly Father in whom she trusted.

MRS. J. R. MCCLAIN,
MRS. M. S. WRIGHT,
MRS. L. S. MCLACHLAN. } COM.

Mrs. Martha Ross.

The W. M. S. of the United Presbyterian Church of Parnassus, Pa., wish to offer a tribute of respect to the memory of Mrs. Martha Ross, who died April 19, 1904, at an advanced age.

Though a member of our society but a short time, she having removed here from the congregation of Puckety, Pa., she manifested great interest in the work of the society, and a desire to serve her Master by doing her part. May we all profit by her Godly example and be as ready for the summons home as was she.

MRS. J. M. ATCHISON,
MRS. J. T. SPRINGER,
MRS J. A. HAWK, } COM.

Mrs. M. A. Espy.

The L. M. S. of Morea, Ill., offer this tribute of love to Mrs. Mary Ann (Winter) Espy, one of the charter members of our society who died April 29, 1904, aged almost 73 years.

Resolved, While we weep for our departed sister and co- worker we can say "Thy will be done" for she has heard the summons "Come ye blessed" and has entered into life.

Resolved, That we bear testimony to her excellent Christian character; her faithful attendance at the monthly meetings when health permitted. Quiet and unassuming she was ever ready to give of her means to help any object undertaken by the society.

Resolved, That we extend our sympathy to the sorrowing friends, and her children, especially the daughter left so lonely and commend them to their Mother's God. She is "absent from the body" but "present with the Lord."

MISS A. M. BUCHANAN,
MISS GRACE LINDSEY,
MRS. E. J. WINTER. } COM.

prevail to perhaps an equal extent in the East. But in the West the opposing forces are weakened by the loosening of the bonds of society characteristic of a new country. Unless the soul is firmly anchored in religious convictions, the onrushing tide of worldliness will sweep it from its moorings when the restraints of home and friends and early surroundings are removed.

Into these states also are coming foreigners of every religion and of no religion, gathering around the mining and manufacturing centres. In the great steel works and smelters of Pueblo are found Greeks and Russians, Austrians and Poles, untouched as yet by the pure gospel of Christ. No human arithmetic can estimate the spiritual need of these communities in which the depraved elements must either be regenerated by the power of Christ, or form a weight which will drag downward the whole society.

The opportunity of the present forms a strong argument in behalf of missions in the West. It has been well pointed out by the author of "Our Country" that communities, like individuals, have a formative period in which it is possible to shape them for good or for evil. The towns and cities of this Western country are to some extent in this formative period. Especially is this true of the new communities which are growing up in the lands recently opened for settlement. In some places the church of Christ failed to use her opportunity and now must battle with what success she may against the world, the flesh and the devil. But into these newer places she may enter in the hope of shaping the life and character of the community.

What importance do these considerations give to the work of the Home Mission and Church Extension Boards of our church—those which are especially charged with the establishment of churches in our own land! If a young man goes into a town or city to seek his fortune and finds there a church of the denomination in which he has been reared with its familiar forms of worship,—especially if he finds in it an attractive house with a warm welcome for the stranger—it will be much easier for him to resist the pressure of evil from without. Each year from hundreds of United Presbyterian homes young men are going into this mighty West. Shall not the denomination at large do what she can to provide church homes for them in these growing towns and cities?

The Work of the Woman Missionary in Cities.

By Miss Margaret Stewart, Dayton, O.

"The mission of woman on earth to give birth
To the mercy of Heaven descending on earth,
The mission of woman, permitted to bruise
The head of the serpent, and sweetly infuse,
Through the sorrow and sin of earth's registered curse,
The blessing which mitigates all; born to nurse,
And to soothe, and to solace, to help and to heal
The sick world that leans on her. This was Lucile."

SURELY the poet has beautifully portrayed our mission, and the *commission* was given by the Master himself. Different workers may use different methods in fulfilling the commission, and if the love of Christ constrains us, He will bless our efforts.

When we begin work it is necessary to make a thorough canvass of the neighborhood in which we wish to establish a church. As we go from door to door we gain information regarding those who do not attend church or Sabbath-school. These we follow up and endeavor in every way to interest them in the Lord's work. These calls bring us in touch with many who are in sickness, poverty and distress. One morning when passing through a

side street, I noticed that a house, which for several weeks had been vacant, showed signs of life within. I knocked and was invited to enter. Found things in a very untidy condition, two babies (twins about two years of age) playing on the floor, the mother sick in bed, and two older children quarreling at the back door. It did not take long to discover that a missionary was needed in that home. I tried to make the mother more comfortable; went to the drug store for medicine and administered it; bathed and dressed the twins, and settled the quarrel of the older children by securing their help with the dish washing and cleaning. During all this time the poor mother was making apologies for the condition of things and trying to show her appreciation of my help. She continued ill several days. Each day I visited her giving what assistance I could, and finally was rewarded by getting the children into Sabbath school.

Another sick one whom it was my privilege to visit for several months had been an invalid for two years. A disease wasted her frail body, clouds of doubt seemed to darken her soul; she had taken Christ as her Saviour, but—to use her own words—"had lost her hold on Him." When we prayed and talked over His precious promises she was comforted, and I would leave her with a happy smile upon her face. But the next time I returned the old fears were troubling her. Again and again the old, old story was repeated. At last "The peace of God which passeth all understanding" came to that poor, tired heart and *kept* it.

Some days before starting out on our errands of mercy special requests come to us; I will repeat just one: "Mrs. B. is very sick, has been taken to the Hospital, can you visit her?" And so another errand would be added to our list for that day, and something for the sick one dropped into the hand-bag, (a missionary always carries a large hand-bag.)

It is not always in the sick-room that we find the greatest sorrows. Frequently mothers will unburden their hearts to us. One woman's husband is an unbeliever, scoffs at her religion, and if she tries to instruct the children at home, or sends them to Sabbath-school, he objects. She has been fighting this trouble for years without the help of Christian friends. Indeed she has almost ceased to seek God's help. What can we do for her? The first thing we try to do is to strengthen her faith in God. We encourage her to be patient with husband and children, showing them that there is something in this religion which she desires to practice. This mother has recently united with our church; her three children are in the Sabbath-school, and we have united with her in prayer for the conversion of the husband.

In our work there is much we can do for the young people. Mothers ask our help in reclaiming a wayward son or daughter. We must gain their confidence and good will, bring them into the church and Sabbath-school, give them something to do, and *keep* them busy. Our responsibility does not cease when they have made a public confession of Christ. Indeed, they need our encouragement and help *continually*. Even the boys and girls like to feel that they are helpers in the work. The Junior Missionary Society is a good place to develop their talents, and in most missions this is under our care. (We have a Girl's Junior of twenty members.)

Sabbath is always a busy day for the city missionary. There are children who can not come to Sabbath-school alone; we must go after them and be back at the place of meeting in time to look after and seat about fifty or sixty others. I have the Primary class, and as yet have not found an assistant who could attend regularly. Of course we attend all services (usually there are five,) welcome the strangers, help some tired mother to keep three or four children quiet during the service, and find the numbers for two or three others, for they all want to sing. Sometimes we have to slip out in the ves-

tibule to bring in some noisy boys. All this goes with mission work.

What shall I say of the week-day meetings? There are many, and we have a part in them all—prayer meetings, Junior meetings, and missionary meetings. It is usually the work of the city missionary to organize a Women's Missionary Society, and where the members are not familiar with our church or mission fields, much time and thought must be given to the programs. It requires much study on the part of these people before they are able to see the need as we see it. So we must *work* and *pray* for missions, *give* to missions, and *talk* missions, until every woman in the church realizes that she *is* a missionary. Oh! my beloved sisters, it is not only the special worker who is called to this service for Christ, but it is the duty and privilege of *every* woman,

"To soothe and to solace, to help and to heal
The sick world that leans on her"

And in that day when our tired hands and bodies that were oft times weary in the race have finished their work, we will rejoice to hear His gracious words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Parents' Prime Home Mission.

By Mrs. E. E. Cleland, Cambridge, Ohio.

THE work of first and greatest importance for parents is to train their children for God. Take this child and train it for me is what God says to every parent upon the advent of a little child into the home. God shows in His word how great an interest He has in the training of the children. In the light of His word what a solemn responsibility rests upon parents.

In Deut. 6, 6 and 7 verses, He says: "And these words which I command thee shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up."

"The children of today are the men and women of tomorrow," and the future of the nation is in their hands. If it is to be for God and the right they must be trained for that in childhood. The principal part of this training must be done by the parents and must be done in childhood. This was understood by the priest who said, "Give me the child the first ten years of his life and I care not who trains it after that." A child's early training is never completely effaced from his memory. "Train up a child in the way he should go and when he is old he will not depart from it."

I have been much impressed in reading the history of Israel at the time of the Judges, which affords an example of the lack of parental instruction. We read: "And the people served the Lord all the days of Joshua and all the days of the elders that outlived Joshua. And all that generation were gathered to their fathers and there arose a generation which knew not the Lord nor yet the works He had done for Israel."

Had they instructed their children as they should they would not have been strangers to God or to His works. Was it a kindness to their children to let them grow up in ignorance of what God had done for them? We know that all the woes of that lamentable period of Israel's history came to them because they forsook God, and may we not infer that it was directly the result of home training neglected, and may we not believe that whenever the same neglect prevails that a similiar ignorance and indifference and

turning away from God will result?

Many desire for their children wealth, honor, fame or social position, but the highest ambition Christian parents can have for their children will be that they may be found walking in the way of God's commandments; and the highest resolve of parents will be, "As for me and my house we will serve the Lord."

This can not be accomplished without earnest prayer. No one but a parent knows how much prayer is necessary. They see many dangers confronting their children in infancy and childhood, but it is when they go out into the world that the greatest dangers beset them, and the parent can only lay hold upon God's strength to keep them from falling. William Cullen Bryant has well expressed the longing of many parent's hearts when their children leave the shelter of the house:

"Starting forth on life's rough way,
Father guide them;
Oh, we know not what of harm,
May betide them;
Waking, sleeping, Lord we pray
Go beside them.
Unto thee we give them up,
Lord, receive them;
In the world we know must be
Much to grieve them;
Many striving oft and strong
To deceive them:
Trustful in thy hands of love
We must leave them."

Not only should children be trained for God, but they should be devoted to His service. When we do this we should bear in mind that they are no longer ours except in a secondary sense. It is His privilege and prerogative to use them when and where He sees fit. It seems to me this is where many parents fail. They give their children to God in baptism and then, when He calls them to some special service they refuse to recognize God's claim upon them, and try to hold them back. Hannah affords a good example for us. She promised her child to the Lord and when the time came she kept her promise willingly and gladly.

With such service God is well pleased. May we each one perform this part of our mission so we may hear from Him, "Well done."

The Need of Denominational Loyalty in Home Mission Work.

By Aliqua.

IT would be out of place, in a Magazine such as this, to enter upon a prolonged exposition or defense of the avowed principles of the United Presbyterian church. Neither would it be proper to intimate or to insinuate that our excellent Home missionaries are guilty of disloyalty to the denomination. But it may be appropriate for all, whether official preachers and teachers of the word or not, to consider with attention the propriety of denominational loyalty in Home mission work.

While we readily admit that the chief requisite of church membership is faith in Christ as a Saviour, yet there is something more to be considered. We are under obligation to teach every atom of God's truth which has been revealed to us; and as our church has for years stood as an exponent of certain distinctive beliefs, it seems but right that we should publish these fearlessly to the world, and should expect those who unite with us to subscribe and to practise adherence to such principles. Various considerations urge to this course.

First. To be denominationally loyal is a matter of *honor.*

The church trusts each of its messengers to represent it truthfully. This can be done only by proclaiming, first of all,

the great Gospel which is the common heritage of all branches of the church universal, but also by courteously, tactfully yet firmly enunciating those special truths which we have solemnly promised God that we will promulgate and defend.

Moreover, the people of our own denomination are the ones who have furnished the funds—not always so ample as could be desired, it is true—for the support of the Home missionary and for the carrying on of his work. Scarcely an adult member of the church is there who is not often solicited to aid Christian projects under the care of other bodies of God's people; and many times he is sorely tempted to deflect his contribution into these channels. But unless his resources are unusually large, he must deny himself the pleasure of diffuse giving, remembering the obligation he owes to the work of his own church, which must go uncared for if he and his fellow-members do not exercise restraint in their extra-denominational largesse. Such, then, being the case, does not corresponding obligation rest upon the missionary to establish the United Presbyterian Zion not alone by adding members to its roll, but by adding instructed, intelligent, loyal members? In the outside world such a course would be considered simply honorable; and one who advocated its converse would not likely be given a position of trust—unless, indeed, his political influence were strong.

Second. Again, let us observe that to be denominationally loyal is a matter of *prudence.*

This is the case, first, because the mass of the church members, if there be that sincerity and conviction in their hearts which should exist, will resent and will be justified in resenting denominational defection on the part of their missionaries, and will, in consequence, begin to feel less heartiness of interest in these messengers and to diminish the contributions. This is not a mere fancy, but may prove a fact, though we trust such a catastrophe shall be averted.

A second providential consideration is in reference to those persons brought into the church through the ministrations of the missionary. It will be found that unless one shall enter a body of Christ's followers with definite conviction as to the correctness and authority of its creed, he will be but small strength to that denomination, and will, when adequate temptation presents itself, slip easily away into some other fold. If then the church is not built up of those who believe it to be the one nearest to the truth, can it be doubted that ere long all feeling of denominational solidarity will be lost and we shall no longer be guardians of those special truths which God has apparently committed to our care? And if ever we acquire the sentiment that one denomination is the same to us as is another, not only will United Presbyterianism be lost, but something more—namely, the sense of responsibility to God for a definite belief. In such a case, what is likely to become of the Home missionary—and of the Foreign missionary also?

Third. To be denominationally loyal is a matter of *principle.*

Are we honest or hypocritical in becoming and continuing members of the United Presbyterian church? We would be reluctant to admit the latter; but should conscience convict us of such a charge, let us lose no time before making an honest endeavor to become reconciled to the profession of that body to which we have given our nominal allegiance. If, however, we find ourselves really unable to give our assent to its principles, let us leave it and go to such a denomination as we may be able heartily to uphold. If, on the other hand, we do believe that the United Presbyterian church is, in its subordinate standards, founded upon the Word of Jehovah, loyalty, not only to the denomination, but to God Himself, demands that, as far as in our power lies, we should try to persuade the world to become of the same faith. Let us do all possible to bring souls to a knowledge of the Saviour, even should these find them-

selves unable to hold with us in every detail of doctrine and should turn in conscience toward another communion; but let us not admit to the highest privileges of our church those who do not from conviction hold its views. We do not claim that no one outside of the United Presbyterian church can be saved; but surely it cannot be denied that our chief concern ought to be to save men through its agency and to bring them to be true professors of its tenets. Our vows should mean that if they mean anything. Let us not be invertebrate, friends, nor ashamed of believing something "distinctive." And while we long for the day to come when all God's people may be found in one flock, let us leave the matter of fusion to Him, whilh we care for that special fold, the oversight of which He has delegated to us.

The writer knows, too well, the immense difficulty of carrying into execution this theory. Man or woman alone would be incompetent to undertake the instruction and conviction of those to whom our denominational "Shibboleths" are not even "Sibboleths." Yet God, the Father of Truth, is able to give His servants wisdom in the imparting and defending of that truth. And it should be the part of the church at large to sustain its messengers in their efforts to be loyal and should refrain from branding them as failures if great lists of added members be not the immediate outcome of the faithful missionaries' labors. There is a fallacy in judging results numerically only. A single, thoroughly-convinced United Presbyterian is of more value to the denomination than ten half-hearted ones who would be doing better work elsewhere.

Finally, friends, there is a lesson for us who have not yet been formally called to bear the title of pastor or of teacher. It is from among ourselves that the missionaries will undoubtedly be chosen. Let us then ourselves be faithful, consistent United Presbyterians, teaching our children also to know why they should be loyal and to what. When we shall have accomplished this, not only shall we have more sympathy with the missionary in his discouraging task, but we need have small anxiety as to his loyalty. Upon the women of the church must rest much of the responsibility for training its Home and Foreign missionaries.

Mothers' Meetings.

By Miss L. Elnora McMunn.

This article was written by Miss McMunn sometime ago, but has been reserved as especially appropriate for this number.—Eds.

THE most helpful auxiliary of the North Fairmount Mission, Cincinnati, O., has been the Mothers' Meeting, which has convened every two weeks since Oct. 9, '02.

It is not an organized body; no money connected therewith; but simply a meeting where mothers—some of them, at least—are denied the privilege of attending regular church service. But we have found it true, in almost every instance that the woman who attends the Mothers' Meeting will almost always find some opportunity for coming to church, and invariably she becomes so much interested that her children are kept in Sabbath-school, and a general interest is thus awakened in the church and its workings. From the first meeting of this band of women it has been the aim of the leaders to help the mothers feel their responsibility, not only for the bodies of their children, but that in a great measure they must answer at the throne of God, for their immortal souls.

One woman testified: "I had never stopped to think whether my children

had souls, let alone that I might be responsible for their eternal welfare." Another: "The Mothers' Meeting has taught me the necessity of securing the confidence of my children and some means to that end. I have been taught to hear my own voice in prayer and to know that God will hear and answer prayer."

Since our first meeting as stated some of our women have confessed Christ and united with the church. One was suddenly snatched from a home on earth, where she was truly the home-maker and a notable example of self-sacrifice for the comfort and happiness of others, to a home in eternity.

The meetings have grown. We meet Thursday p. m's semi monthly at 2:30 and continue in session until 4 o'clock. We open with Prayer and Praise Service and Scripture Lesson conducted by the missionary. Then Mrs. McKirahan, wife of the pastor of the First church, usually concludes the session.

The program varies. One day the women will respond to toasts, "The Wife," "The Daughter," "The Mother," etc. Again we have conferences on any subject near the mothers' heart; also questions, papers and talks, always aiming to bring out the meaning clearly and forcibly. If the child is to be taught the Christian life and reared to become a successful man or woman, the mother must set before it a godly example. She must learn to be a home-keeper and a keeper in the home. Women who cannot at first be induced to come to Sabbath school will attend these informal meetings, thus getting acquainted and the next step into the church and S. S. becomes an easy matter.

We unhesitatingly recommend the Mothers' Meeting as a helpful auxiliary in any mission, and if more of the mothers in the old established congregations could be aroused to a sense of their responsibility, there would not only be more missions for which to provide Mothers' Meetings, but more to obey the injunction, "Go into all the world and preach the gospel to every creature."

Cincinnati, Ohio.

History of the Musquakie Indians.

By Miss Elizabeth Campbell.

I HAVE promised the Magazine a history of the Tama Indians, and will preface my story by an explanation of their tribal name. They are known to the government as a branch of the Sac and Fox tribe, but they call themselves Musquakies, a name which is a combination of two of their words—"muskwog," meaning *red*, and "hakie," which is their word for *earth*.

These people here are principally Fox Indians, there being only two Sac Indians among them; hence we turn to the history of the Fox tribe and find that they originally held the portage between Chicago and the Mississippi river. For some reason these Indians were the implacable foe of the French who, before the French and Indian War of our history, were pushing their exploration and conquest into the Mississippi valley. For a long time the French tried to treat with them for the possession of this important highway of travel, and failing in this, they tried conquest. Finding that they would only be conquered when lifeless, and determined to have the portage at any cost, a pitiless war of extermination was begun and waged more or less successfully until the last of the tribe were driven into a fort, where they were beseiged by the French. The fort occupied a hill top, but their water supply was captured by the French army and it became necessary to dig a subterranean passage to get to the water. This passage proved their

pathway to freedom, and a remnant of the once powerful tribe escaped beyond the Mississippi, where in their weakened condition they were obliged to form an alliance with the Sac (pro Sank) Indians.

Farther and farther west they wandered seeking a "happy hunting ground," where they would be safe from the hated "pale face," and finally settled in the beautiful valley of the Iowa river, where for nearly two centuries they lived their free, childlike life, close to the heart of Mother Nature, and worshiping their Spirit God. But in the onward march of civilization their dreaded foe overtakes them again, for by the Louisiana Purchase, in 1803, their new home becomes the territory of the United States. In 1815 the U. S. government made a treaty of peace with them, and this treaty has been faithfully kept *on their part*. For generations past they have had no "war chief" and none to counsel bloodshed.

Although a treaty of peace was made, it did not follow that they were to be left in peaceful possession of the home that had now become very dear to them. The white man, with his boundless ambition and the same restless disposition that he condemns in the Indian, is now demanding that the Iowa home be given up, and in 1843 the government makes another treaty, whereby the Iowa lands are given up in exchange for a section of alkali watered land in Kansas, and a small cash annuity.

For twelve years they were exiles, and in a sense pilgrims. Tradition has it that some of them never left the state of Iowa, but roved about its wooded streams subsisting as best they could. Many of those who went to Kansas found a grave there, dying of fever and home-sickness. Some thinking to find a perpetual haven from pursuit, joined the other tribes in what was then Indian Territory but now, by the strange irony of fate, they find themselves in Oklahoma. Some returned to the loved Iowa valley.

One summer morning in 1854 the white settlers were alarmed by the news that the Indians were on the war path and were advancing upon them. The militia was called out and preparation made for defense, but it was needless. The braves wore no war paint and asked no bounty in scalps. They only rehearsed the pitiful tale of death in the "land of fire," and begged permission to return to their old home. All they asked was to be let alone. They had saved money from their annuities and earnings, and with this they bought eighty acres of land for a camping ground, and to this they have added from time to time until now they own three thousand acres of some of the most fertile land in Iowa.

When they returned from Kansas they had no difficulty in finding land for sale, for the roving settler who had taken their lands twelve years before is now ready for another move. He has the Rocky mountain gold fever and is anxious to dispossess the next tribe of Indians of their ancestral home. I am not certain as to how the government disposed of their Kansas reservation, nor how many Indians came back from Kansas to Iowa. I think the Kansas lands were homesteaded and the interest on the money added to the cash annuity. At least they have no reservation or heritage anywhere else now, and the number of those who returned from Kansas, through the ravages of smallpox and other diseases, has been reduced to three hundred forty-five. As the number of claimants decreases the cash income becomes proportionately larger, until now they receive nearly $50 each per annum.

When the Indians returned to this community, all they asked was to be "let alone," and for about fifty years they were let alone so far as their intellectual and spiritual welfare was concerned, although the illegal vendor in alcoholic drinks and the gambler and political demagogue guarded very zealously their moral and financial interests. The U. S. government for about eighteen years had in a way, attempted to institute a day school, but with very indifferent success.

The Presbyterian church had started a mission and, after maintaining it for nearly fifteen years, had sold out their mission property and given it up, A few years before they abandoned the field, the intellectual condition of the Musquakies appealed very strongly to some of the more intelligent and liberal minded persons of the community, and they formed what was known as the Indian Rights' Association, having for its object the education of these Indians.

Here they were, paying a school tax on three thousand acres of valuable land, helping to support a state university, the state and community getting the benefit, and yet were not afforded even a common school education. The first move was to get their lands exempt from school and poor tax, and the next to get a government appropriation of $35,000 to buy land and put up buildings for an industrial school. This school was located about five miles distant from the reservation, and this made it necessary for the children to be separated from their parents, something to which the parents were very bitterly opposed.

It would make a most interesting chapter could I give you the details of this part of the story. I can only give a hint of it; how, when the building was completed and ready for use there were no pupils; how council meetings were held, one after another. At the final meeting, when the agent and superintendent of the school had exhausted their eloquence, the chief arose and with every evidence of suppressed feeling said, "You may kill us if you will. You shall not take our children from us." and stalked out leaving them alone. At first only a single pupil enrolled, a young man whose parents were dead and who had no one to interfere. Then the eight-year-old son of the Indian policeman, and one by one, or a few at a time, they came, until before the end of the year fifty different pupils had been enrolled, and the prospects for educating the rising generation of the Musquakies were very bright indeed.

But here "Satan" took a hand in the matter in the person of local demagogues who make capital by trading upon the prejudice of the Indians against the whites. They first tried argument, such as this: "You are not obliged to send your children to that school. They can't make them go. I would not do it if I were in your place. When your children get to know more than you they will not obey you any more." When this course of reasoning failed, they tried working upon their fears. They said: "Your children are all locked in their rooms at night. Some night that building will burn and they will every one be burned to death." The Musquakie mother loves her child as dearly as any white mother does hers.

The result was that the first time the Indian child went home to visit, it was not allowed to return. Then those interested in their welfare made what has since proved to be an unwise move. They tried to *compel* attendance, but they had too much ignorance and superstition and prejudice to deal with to make compulsory education a success. The result of it all was to awaken a hostility to the school such that no subsequent entreaty or persuasion has been able to allay it.

The school was opened in 1896, and by the end of the first year had been despoiled of its rightful occupants. Those engaged in the school work, in order to keep the attendance up to the required number, brought in pupils from other tribes in adjacent states, and the school was filled. During the year just closed, it had an enrollment of more than eighty pupils, but only four of them were Musquakies, and yet there is a school population here of one hundred fourteen. One boy, more ambitious than the rest, attended the public school last winter, and there were a few others who wished to go but they had no more room.

I am well aware that many of my readers will say they ought to be "let alone" for throwing away such an opportunity and neglecting a privilege secured for

them at such great expense; but is not this an apt illustration of the way so many who are more intelligent are treating the offer of salvation purchased at infinitely greater cost, and can we not find in our hearts more of pity than condemnation for this misguided people?

The National Y. P. C. U. Convention.

Its Value from a Home-mission Stand-point.

By Rev. W. R. Leeper, St. Joseph, Mo.

IT is no doubt a subject of interest to all the church—what are, and what are likely to be, the results of holding the Y. P. C. U. Convention in St. Joseph Mo. and especially so, since St. Joseph is Home-mission territory, so far as the United Presbyterian church is concerned? Has it advanced the Kingdom of Jesus Christ? Has it furthered the cause of the United Presbyterian church? We may answer:

First. That our church, as a denomination, has been exalted in the estimation of the people of our city and surrounding country by reason of two prevailing characteristics, demonstrated by the convention: (1) the scholarship of the ministry of our church, and also of the laymen and lay women; (2) the missionary spirit which they and the body of the convention uniformly exhibited.

These characteristics have therefore been attributed to the denomination. The people of our city have known nothing of the United Presbyterian church hitherto, save as the local congregation has exhibited in the brief period of the four and a half years of its existence. Not many people are willing to judge of the prevailing characteristics of a denomination by a mission congregation. The presence of the convention has served to convince the people of our city that they can afford to hold a very high opinion of the United Presbyterian church, in respect to the points mentioned above.

Second. The convention has served to create, in a general way, the conviction that religion of such a type as was exhibited here is a very respectable, dignified, and valuable possession. It favorably advertised Christianity. When so many people as are generally found in such a city as ours, who have no general religious habits, observe that such an intelligent, prosperous and respectable body of people, from all parts of our country, are interested in and serve to advance the cause of Christ, they are favorably impressed and do not regard that their interest is a superficial sentiment; as was evidenced, a day or two ago, when a young man of decidedly worldly habits, whom I met four years ago, but whom I had forgotten, addressed me on the street in a familiar way and in the course of conversation said: "Mr. Leeper, we are with you." Such influences are helpful to all Christian workers. Those who discount such conventions, who do nothing to encourage their success, need to get out into the pioneer territory of the church and feel the need of such help and see the actual results, and they shall not only have more of the missionary spirit themselves but will learn to appreciate more highly the missionary agency of such magnificent conventions. In fact it has been suggested that it is almost a necessity for the broadest usefulness in the ministry, for the broadest sympathies, that the minister have the experience of the Home mission field.

Third. The results upon the members of the local congregation, which consists of persons from many denominations and from the world and of some hitherto luke-warm United Presbyterians, are

most hopeful. They have been brought to realize that from intellectual, financial, social and spiritual stand points they have no apologies to makes for being members or adherents of our church. These points were particularly observed by others also. So far as all results are concerned nothing in my knowledge could have taken place which would so thoroughly and commendably set forth the United Presbyterian church in our city not only, but in the regions round about.

Not only were the men of our church instrumental in bringing these happy results, but delighted are we to say, that the women had a part. Mrs. H. C. Campbell addressed a women's rally in the largest Protestant church in our city on Sabbath afternoon, which had two results: (1) In making a profound impression as to what she said; (2) in calling attention to the fact that the women of the United Presbyterian church are well-informed as well as the men. Mrs. J. B. Hill, while not on convention program, addressed the congregation in the A. M. E. Church on Sabbath morning, which she did on request by reason of her interest in the Freedmen's work of the church. The pastor of this church took extra pains to express the appreciation on the part of his people of Mrs. Hill's address.

If the church will hear a voice from a Home mission community, where a convention of the Christian Union has been held, testifying as to the superior value of such a convention, there will no more be heard persons speaking against such conventions, discounting their value or saying that the day of conventions is past. The best test that may be made of the real value of such an assembly is to hold it under such auspices as obtained here. The missionary agency of such a gathering may not be fully known when held within the bounds of long standing and well established United Presbyterian community. It has its best test in Home mission territory.

Fourth. There is another result which should be mentioned: the influence of the convention on the convention people themselves. Their meeting in purely Home mission territory, so far as the United Presbyterian church is concerned, the cordiality with which they were received by the Home mission congregation and entertained by other Christian people and by the city generally, is bound to contribute to a broadening and enlarging of sympathies.

The recent convention was characterized by no unhappy incidents. Such another gathering could hardly be held where all unhappy incidents are eliminated. The uttermost unity prevailed in the Local Committee, and we believe in the General Committee, and everybody was happy and tried to make others so, and we are delighted to record that such general good impressions uniformly prevailed on the part of guests and of hosts.

When in Pittsburg last Dec., inviting the convention to our city, a person of prominence in the church asked me this question: "What do you want the Convention for?" As much as to say, it is altogether unprecedented that a struggling mission, only four years old, and seventy miles from any other United Presbyterian congregation, should even think of such a thing! My answer was, as nearly as could be, the answer which has been given to the question at the head of this article. It was to advance the cause for which we stand, for which we have labored and sacrificed, and we thank God for what He has done in giving us the splendid experience of entertaining the Fifteenth National Y. P. C. U. Convention.

Editorial.

It is not necessary, and it is injurious to make comparisons between home and foreign missions. We are not so reduced that we must make choice and sacrifice one to extend the other. The church is abundantly able to do both. It is a case of which our Master will say when we meet him, "This ought ye to have done and not to have left the other undone." Moreover, only by doing both can we do either. To abandon foreign missions is to invite the curse of God upon selfishness, and to stifle the Spirit upon which the success of home missions depends. To neglect home missions is to stop the spring from which the missionary work flows out through the length and breadth of the world. We can do both and we must do both, each for its own sake and each for the sake of the other.—Robert E Speer.

On the thirteenth of this month a large party of missionaries sail for the foreign fields. Some are returning after a few months furlough, which by no means is a respite from work. Our missionaries employ their vacation period to win friends and new laborers for the great field to which they belong. A few, not the number it should be, are going for their first term of missionary life. Their experiences will be joy in the work mixed with sorrow to meet the countless multitude without a ray of joy or hope in their lives. We study the work in our Home fields this month. God knows no locality in the "great commission," and our missionaries, both Home and Foreign, are trying to obey it. This month as you prepare for the study of Home Mission fields, strengthen the work at home by giving more of your personal interest to our Home missions and in its possibilities.

"Oh God who hast in Thine Infinite wisdom planned this work and pledged Thy presence and power to those who co-work with Thee in carrying out Thy purpose to the ends of the earth, strengthen Thy servants resolutely as they go forth—whether in America or to the distant lands beyond the seas—to do Thy bidding; and armed with Thine authority and moved by a love like Thine, may they —and we that remain at home—serve our own generation by the will of God, with untiring zeal, increasing prayer, self-denying giving, and whole-hearted devotion, bearing the tidings of salvation to the uttermost ends of the earth. AMEN. AND AMEN."

The Magazine has a local pride in the fact that a large number of the missionary party, going to the foreign fields this month are from Xenia. Rev. and Mrs. Ballentine and family, Rev. and Mrs. McConnellee and family, Mrs. David Gordon and two sons. These are all returning to India after a short furlough, those of our young people going for first term are Rev. and Mrs. Campbell, and Miss Mary Kyle, Rev. and Mrs. Nesbitt and Rev. Wm. McArthur who also go for first term have been three years, during Seminary course, in Xenia and we have learned to call them our own people. Add to this, the large number in the foreign fields who have made Xenia Presbytery their home and there appears a representative to whom we are greatly responsible for encourgement in our loyalty to foreign missions.

"What we have to do is to work, not to make our mark or leave a memory—that is of no sort of consequence. It is

simply to work between the narrow limits of life and death; to work humbly; to work prayerfully; to work in faith."

The outlined program for October is Home Missions. As far as practicable use the entire list of subjects. A careful preparation of the topics introduced in this program will furnish much necessary and valuable information, and supply a great need in the practical work of societies. The July Magazines of each year contains full reports of department secretaries.

The Magazine Committee made an effort to procure the picture of every Home missionary, and we regret our failure, as our readers desire to know *all* the missionaries, and love to associate them with their respective fields of labor.

Our Foreign Mission Fields.

The report of the Corresponding Secretary of the Board of Foreign Missions concerning his visit to our foreign fields has been given to the church at home. There is but one opinion regarding this work; that is, that its magnitude and opportunity are equal to any. We will not attempt a full review of this report. If the church is to get the full benefit of it there should be a copy placed in the hands of each member of the church, and a personal obligation to study it prayerfully. Some such effort as this, through the ministry, to the people of the United Presbyterian church, would bring results commensurate with the great undertaking of visiting the fields; also would quicken an interest that those fields demand of the church.

"The Threefold Purpose" inspiring this visit of our Secretary to our mission fields, which vouchsafed him a safe journey and deepened his interest in the work was:

First. "To carry to each mission a message of the assurance of sympathy from the Board of Foreign Missions, the General Assembly and the whole church."

Second. "To study conditions and methods in the fields so as to make the future direction of the work most effective."

Third. "*To bring back to the Home church* such a message as will *inspire* to greater service."

More than two years ago a united appeal to the home church came from the foreign missionaries. The church was astonished not only with the confidence but also the necessity for such an appeal. Of the reasonableness of that petition our Secretary leaves no doubt. He says of the need:

"To give an adequate expression of the heathen world is not only difficult, it is wholly impossible. NOTHING is so trying so burdensome, so utterly overwhelming, as to come face to face with the awful need of the heathen world. The vision leaves an inspiration which can never be forgotten."

Led by the Holy Spirit to see the condition, the Secretary again writes:

"If the extent of the need is overwhelming, its intensity is more appalling still. Who dares describe those dark depths of immorality to which heathenism has dragged human life? Poverty and ignorance have emptied life of all meaning for thousands in India. The degradation of woman by Mohammedanism and heathenism is a wrong which only the grace of God can undo.

"In the Sudan the inhumanities of barbarism are recorded in scars and deformities and innumerable graves. The intensity of the spiritual need of our foreign fields is so great that only an appeal to God makes the thought of it at all tolerable.

"Is it not the duty of the Christian church to try to abate these evils, these monstrosities, and through the mellowing influences of the gospel come in touch with the divine spark God has implanted in his human family?

"Is the spiritual need of our fields overwhelming? It is so great that only an

appeal to God makes the thought at all tolerable, and yet the success of missionary effort not only saves from despair—it fairly inspires. Where sin has revealed its blasting power, just there have we seen God's grace manifested in a more marvelous power to uplift. We do not realize the spiritual glory of our missionary triumphs."

"Now as for the future: The needs, the successes and the opportunities of our missionary work irresistably call for a steady and marked advance." M. E. M.

W. G. M. S.

Twenty-second Annual Convention.

This convention will be held at Albany, Oregon, May 9–12, 1905, and will be the first one held west of Nebraska.

For twenty-one years we have asked our coast friends to send delegates to us, at their own expense; and right royally have they responded, hoping thus to keep in touch with the church. Naturally they have expected that we would go to them when we could, especially if they needed us.

Our brothers thought it wise to take the Assembly to Albany, and our young people saw advancement in a coast convention. United Presbyterian women have the reputation of going where duty calls; so 1905 will find them in Albany.

In a recent letter a lady from the coast remarked, "The denomination is so little known as to have no standing." I hope some one can honestly deny that statement, but if it is true we ought to go to them in large numbers, in the spirit of consecration, devoted to missionary work and zealous for the upbuilding of the kingdom.

We need them even more than they need us. We need to know them personally, for they have proved themselves consecrated, earnest, energetic Christian workers, and it will do us good to enjoy their hospitality and confer together.

We need to know the field, and there is no better way of gaining knowledge than through seeing for ourselves. Everything possible will be done to make the convention helpful to all and it remains with the women of the church to do the greater part in sending a large delegation of loyal Christian women to represent our church and our work. Let us, if necessary, increase our delegate fund for this year, and not disappoint the friends who have so kindly invited us to visit them.

MRS. ALBERT N. PORTER.

Mrs. Porter, president of the Women's General Missionary Society, writes the above letter to the women of our church. Her urgent request for every preparation that the meeting in Albany, Oregon, may be a large and profitable one is to be commended. We join her appeal for a prayerful preparation and a large attendance for the Twenty-second Annual Meeting. EDS.

A Correction.

The missionary formerly of 2d Cincinnati desires thus to correct her report and acknowledge $30 contributed by Antrim congregation for lights in new church in Cincinnati. The lights with chandeliers, marked with the word "Antrim," add very much to the appearance of the new building and it was not intended that it should be overlooked in the acknowledgment.

L. ELNORA MCMUNN.

PRESBYTERIAL REPORTS.

The following is taken from the corresponding secretary's report of Frankfort, Pa. Presbyterial meeting:

"Mrs. Jennie M. Ramsey gave the report of the Women's General Convention at Bloomington. As we listened to this report so ably given we were impressed with the immensity of the work committed to the women of the United Presbyterian Church, and with the labor and sacrifice of the devoted women who are leaders of this work."

Also: "The address of the evening was given by Mrs. Stewart, of India. She pictured a young person going from this presbytery to India as a missionary, de-

scribed the probable sights and incidents ot the journey as well as the probable experiences of the first year in the field, thus giving us an idea of both the cares and the pleasures. The address was greatly enjoyed."

From the Cedar Rapids Presbyterial meeting:

"Miss Elizabeth Campbell gave an address on her work among the Indians in Tama, Iowa. One cannot hear Miss Campbell without feeling the enthusiasm and interest she has in this work. Under her skillful management the good work is going on, with not a doubt in the minds of the women of this Presbytery but that it will ultimately succeed."

Our readers will remember that The Women's General Missionary Society recommended for the special work of the Juniors, 1904—1905, the building of a mission house for this mission, to cost $2000, which is evidence of appreciation and encouragement in this work.

From Northwood, Ohio:

"This society is perhaps the oldest in Sidney Presbytery, having been organized about the first of the year 1879. In the 25 years of its existence it has had but two Secretaries, Mrs. A. F. Mansfield, who served five years, and Mrs. S. A. Rogers, who has served the remaining 19 years. Both of these members are at present active members of the Belle Center Society having removed to that place. Northwood is not a large society, but it is a liberal one."

In God's great field of labor
All work is not the same;
He hath a service for each one
Who loves His holy name,
And you to whom the secrets
Of all sweet sounds are known,
Rise up! for He hath called you
To a mission of your own.

HAVERGAL.

THE BOOK-SHELF.

ISLAM AND THE ORIENTAL CHURCHES. By WILLIAM AMBROSE SHEDD, M. A. Price $1.25 net, postage 7 cents. Presbyterian Board of Publication, Philadelphia.

This work consists of lectures delivered by the author at Princeton Theological Seminary. He is himself a missionary of the American Presbyterian church in Persia.

As our own missionaries are much concerned in the conflict against Islam, anything written with a bearing upon that faith should have interest for a United Presbyterian. The volume under notice contains much information with regard to the beliefs held by the followers of Mohammed; but its author is inclined to assume that his hearers or readers have more preparatory knowledge of his topic than will probably be the case. This criticism can be more justly lodged against the lectures as intended for general reading than as meant for delivery in a theological seminary. Even for the latter use, it would have been well if more system and clearness in arrangement and exposition had been shown and if certain pedantries had been omitted. Erudition, however, is displayed, and the writer certainly makes it plain that the Oriental Christians were called to the experience of bitter persecution; and that, while failing to exert much influence on the Mohammedan, they exhibited remarkable tenacity of life under the oppressive policy of the latter. The author would have been justified had he indicated even more emphatically than he does, that Oriental Christianity was weak because it had not an adequate grip of the true Gospel.

The volume, which is pleasing in type and general appearance, is touchingly dedicated to the memory of Benjamin Woods Labaree. M. H. W.

Outlined Programs for October, November and December.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its

missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8 Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.
8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans. Has their rescue been from sin as well as suffering?
10. The training of Native Theological Student

Resolutions on the Death of Mrs. W. J. Reid.

(Received too late for Memorial Number.)

The following resolutions on the death of Mrs. W. J. Reid were unanimously adopted at the Financial meeting of the India Mission at Sialkot on June 22d :

Having heard of the death of Mrs. W. J. Reid, who has served from the organization of the Women's Board as Foreign Secretary, the mission in India desires to place on record its appreciation of her character and work.

Her knowledge of our field and its needs, which she gained by careful study and painstaking inquiry, was remarkable. The interest showed in each of the mission ladies as opportunity offered, even sending personal remembrances at New Year's make her "missionary daughters" feel bereft indeed of a mother's care and prayers.

Her ability in planning the foreign work and presenting it to the church showed rare power. Though alwavs modest and unassuming in her manner, she had a winning way and a persistent will which usually attained the end she set before her.

Her love for India's daughters, her faith in the ultimate triumph of the gospel and her ardent piety have been an inspiration to us all.

N. J. SPENCER,
R. STEWART,
E. M. GORDON. } COM.

Resolutions of the Medical Board of the Sialkot Mission regarding the death of Mrs. Reid:

WHEREAS God has called home the beloved Foreign Secretary of the Women's Auxillary Board, Mrs. W. J. Reid, and

WHEREAS the Medical branch of the work was especially dear to her heart, the Medical Board of the United Presbyterian Mission, Sialkot, North India, desires to express its great sorrow and its appreciation of her labors.

Since the beginning of the work she has been untiring in her efforts to get the Hospital and dispensaries established and thoroughly equipped for efficient work. She has been a warm personal friend and tender counsellor of the Doctors and, one on whose sympathy they could always rely. She most deeply felt the importance of this work as a missionary agency. It is in no small degree due to her untiring efforts that this branch of the mission work is so thoroughly equipped and is doing such efficient work. Therefore resolved:

1. That in the death of Mrs. Reid the work has sustained a great loss. We shall not forget her hearty sympathy and co-operation in this difficult work and her labor of love on behalf of her suffering sisters in this land.

2. That we bow our heads to the will of the Heavenly Father, and while we sorrow for our loss still we rejoice at her entrance into her glorious rewards.

3. That we extend our heartfelt sympathy in the Women's Auxiliary Board and to the Women's Missionary Society and

congregation in which she has so long labored.

4. That we offer our sincere sympathy to her son and his family now in the time ot their bereavement.

T. L. SCOTT
MARIA WHITE M. D.
T. F. CUMMINGS
M. R. MARTIN
J. PHANDORA SIMPSON. } COM.

Thank-offering.

"ONLY."

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," Matt. 25: 40.

Only a word for the Master,
Lovingly, quietly said,
Only a word!
Yet the Master heard,
And some fainting hearts were fed.

Only some act of devotion,
Willingly, joyfully done;
"Surely 'twas nought!"
(So the proud world thought),
But yet souls for Christ were won!

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone
That would bring forth fruit for heaven!

"Only."—But Jesus is looking,
Constantly, tenderly down
To earth, and sees
Those who strive to please;
And their love He loves to crown.

—Sel.

A Thank-offering Message.

An Important Notice.

In the month of June—our "Rally Month"— much good seed sowing was done in many parts of the church in the form of active efforts toward organizing Thank-offering Committees in the congregations, and through personal visits and letters of faithful Presbyterial Secretaries. From some of these have come hearty assurances of fullest co-operation in efforts to double last year's offering for 1904–5 *by greatly enlarging the number of givers.*

At the request of the many delegates who attended the Thank-offering Conference on Friday morning of our May convention at Bloomington, Ind., the time for congregational Thank-offering Committees to report work in full to the Presbyterial Secretaries has been extended to October first. Every Presbyterial Secretary is earnestly asked to send copies of these reports with a report of her own personal work to the General Secretary on or before October fifteenth.

Presbyterial Secretaries should also give similar reports to their separate Presbyterials, at their next meeting.

"*All at it and always at it,*" will, with God's blessing, bring success.

REQUESTS FOR HELP.

From some of the Presbyterial Secretaries have come requests for help in overcoming peculiar difficulties they meet in their work. Most of these requests have been granted through personal letters, but as two of the number may express the need of many others over the church, we will give the replies through this public "message."

TIME OF "INGATHERINGS."

One Secretary writes that the Spring does not suit the societies of her Presbyterial for holding their "Ingatherings," because they are largely in country congregations and the annual meetings of

their Presbyterial are held in October instead of April as is the general rule. She asks: "Why cannot our societies hold their Thank-offering box openings in the early Fall?"

The time for the "Ingathering" of offerings should be made to best suit the individual societies and be appointed when the largest attendance at the services could be secured. Yet it is very important that all societies in any one Presbyterial should work in harmony so that they can unitedly give in their offerings at the same meeting of their Presbyterial and thus hold the one service of Thanksgiving together. If the offerings are given in in October or November, the total amount can still be sent through a Presbyterial delegate to the May convention, as are those gathered in March or April.

JUNIOR THANK-OFFERINGS.

A question that perplexes several Presbyterial Secretaries is: "How can we get our Juniors more deeply interested in giving offerings?" We do not hesitate to answer:—by getting the Junior leaders and the mothers interested. Get these—more especially the leaders—enthused and there will be no trouble whatever in gaining the interest and help of the Juniors. Children love to give, and oft-times the very poorest *financially*, are the most generous givers. By failing to interest the boys and girls in giving liberal offerings to the Lord, you deprive them of the rich blessings God waits to bestow upon them. A good plan for leaders is to supply the Juniors with the Thank-offering boxes, and ask each one to give a certain sum, say two or five or ten cents per week or more, into the boxes, accompanied with prayer, and keep a record of the special blessing for which each gift is given. Then have a "Box-opening" once each quarter, and have the treasurer credit the givers with amounts of their offerings. As you seal each box and return it to the owner, ask her (or him) to try by *earning* more money or by *self denial* to increase the amount over the previous one, and you will find that earnest efforts will be put forth to have the closing quarters of the year far exceed in gifts those of the first quarter. Always plan to have your best programs of the year for your gift giving, and teach the Juniors that in giving to the Lord they should worship Him.

Occasionally have an "Experience meeting" and have the Juniors tell how they secured their money and for what their gifts were specially given. Twelve months is a long, long time for our boys and girls to wait (as the mothers do) for counting the contents of their boxes.

Leaders will find it a real joy to watch the faces of the children as their money is being counted. At a "Box-opening" of a Junior society known to the writer there were six children ranging from four to fourteen years of age from one poor family. Each one had a separate offering. As their pennies were being counted the anxiety of each one was great, but when the total amount was reported the delight of the young donors far exceeded their anxiety.

Have the Juniors learn "line upon line" and "precept upon precept" in regard to praying and giving and working for the cause of missions, and the church of the future will not want for workers in the mission fields, or means to support the work.

Sincerely yours,
MRS. MARY CLOKEY PORTER,
Thank-offering Secretary.

Encouragements.

Lovers of our beautiful and "thrice blessed" Thank-offering work will rejoice over the seeming good results of having this work presented on the program of the Summer School of Women's Foreign Missionary Societies at Northfield, Mass., in July. The "echoes" which come to us indicate the deep interest prominent workers of other denominations are taking in efforts to, in some instances, establish this form of giving to the Lord, in their societies and advanc-

ing it in others.

From one worker comes the request for helpful literature—Scripture Responsive Services, copies of the Question Program used at Northfield with the answers appended, etc.

From a second comes an order for large numbers of the Question Program for use at District meetings.

A third asks for "all kinds of helps" for establishing the work in her denominational societies.

A fourth asks for the privilege of publishing the Question Program in part or in full with answers, in her denominational Magazine.

Another suggests that the Thank-offering Secretaries in the different denominations form a "League" or "Circle" whereby they may keep in close touch with each other in advancing this department of women's work, and in exchange of helpful literature on the subject of *giving*.

"In union there is strength" should apply to efforts toward bringing all God's people up to a higher plan of giving as well as in other lines of work. The suggestion for a "Circle" to be formed meets the hearty approval of the United Presbyterian Thank-offering Secretary.

Foreign News Budget.

EGYPT.

Miss Cora B. Dickey, of Asyut, writes of Pressley Memorial Institute:

We have been very silent this term, not because there has been nothing to write about onr large family of two hundred and three, but because there is so much.

Mumps invaded our school about the beginning of the term and sixteen cases have been the result. One could aimost wish for a disease with a shorter incubation period. Next whooping cough made its appearance and both boarders and day pupils have had turns with that "child's foe." One case of smallpox appeared in a room where forty girls sleep, but God kept the thirty and nine so that we had only one with that dread disease.

We have so much to be thankful for though that we can readily forget the little trials and illnesses that take our patience and time day after day. We have every corner full and our ingenuity has often been taxed to the utmost when a new recitation room must be arranged for somehow. The English department instead of stopping with the twenty promised has now reached fifty-two. We have no more room for boarders in this department.

Thirteen of our girls have just united with the church, two with the church in Assiut and eleven at the College.

Nine girls will graduate at the end of May. They are already being asked for as Bible women and teachers and we trust they may all serve Him faithfully in whatever capacity.

We have been very happy to have some of our United Presbyterian friends to see the work done by the girls and teachers. We trust that all of them who come to Egypt, even if they do have to miss some antiquities, will not miss seeing the work of th American Mission.

Miss Lenora J. McDowell writes from Alexandria, Egypt:

We have many things to be grateful for in our station at present. All our girls who were sick are well again and back in school. New pupils are coming in once in awhile and as there are no feasts to keep the children out we hope that good work will be done even though the hot weather is here.

Rev. Michael Abadeer has been installed as our pastor and is busy with his flock. Dr. Watson and Rev. Michael Salama were both present at the installation and assisted in the services. It was a happy day for God's children in Alexandria.

We have had a number of visitors in our school lately. Three of them gave talks especially interesting to the girls. A native Burmese teacher, who was on her way to America, told them about the work in Burma. Miss White, who told about her work in India, and Mr. Gebra Hanna, who gave them a talk on the Sudan. The Sudan seems to take the first place in the hearts of our children and they are always glad to hear anything about the people there. One of the Bible women reported his talk to her pupils in the houses and the women are giving their mites to send to Mr. Gebra to help build a church in Khartoum. The school girls have $2.00 ready to send, but are waiting until they will have more.

A new door has been opened up to us among Mohammedan women. We are received cordially by them and the Bible stories are listened to eagerly. Will you not offer up special prayers for them and for us that both the teacher and those taught be led by God?

Mrs. Lena P. McLaughlin writes the

Magazine from Khor Faluse, Soudan, under date of April 30:

We have been able to find a very restful vacation on this little stream, which is a tributary of the Sobat. As we expect to remain here this year, we have taken this little outing before the rainy season begins. We do not know the source or the length of the stream, but we do know this much, that it is very pretty, and we have succeeded in getting a real rest.

We left Dolaib Hill April 12 in a sail-boat; went up the stream more than twenty miles; have camped in two different locations, both of which were very pretty; have had all the game we wanted; have met the Dinka people located on this stream; know more of the country and are better fitted for the work of the year. Mr. Carson's leave before long for Egypt, but we hope to have Mr. Giffen with us soon. The work is progressing slowly, but we believe surely. We ask for an interest in your prayers.

Mrs. M. B. Hart writes of the new mission building, and its needs, at Zagazig, Egypt:

It has been some time now since you have had any report from the land of Goshen. But the world moves on and time flies so swiftly, that one is tempted to wish that the pendulum might be lengthened out enough to make the hours drag a little more slowly, if perchance our desire to accomplish more, might be realized.

We have been greatly blessed this year by having an unusually cool springtime. But the summer's heat is now upon us, which makes one feel very keenly how frail mankind is, and how quickly he must droop before the blast.

I wonder how many, who will read this note, know already, that the mission has really a building of its own in Zagazig. We entered the school rooms two months ago, and our little chapel has only been used two Sabbath days. The chapel is small but neat, and we cannot tell how happy we are to have a church home for this little congregation to worship in. The school rooms for both boys and girls are roomy and airy and convenient as compared with what we formerly had, and the freedom of mind that goes with it all lifts a burden from the weary; and, better than all, it gives a place and position to the cause that you would have us represent in a large and wicked city as this is. We feel that it is all a gift from God and that he has used several of His own to bring about His purpose. One has given for the school; another gift has been used for the chapel, and smaller gifts from friends have furnished it with a pulpit, Bible, sufficient lighting, three chairs for the pulpit, and the regulation curtain of this country. The women here would feel very uncomfortable in church if there was nothing to protect them from the gaze of the men. In fact, only a very few would come at all, and this is why the curtain is a necessity. Our building also contains a room which is to be used for a book depot, where Bibles, some religious and school books are kept in stock for distribution. This room is also in proper running order since the first of this month.

There still remains one small room to furnish and we hope that some good friend or friends may be prompted to help us with it. This is a reading-room for young men. There are many young men here, who are in business or in government employ, and who do not have their homes here. A simple room for a make-shift, with no home comforts or encouragement is all that they have. They naturally spend their evenings out with their companions. And where can they go? After taking an evening walk there is simply no place for them to go but to the drink shop or the gambling hall. Young men who would do better are sometimes led astray in this way. It is our desire to furnish this room plainly, but to have good reading matter in both Arabic and English, including the leading papers, and we hope that many young men may be induced to come and find benefit for their better selves instead of destruction.

If you will excuse me I should also like to tell you that we are in need of a communion service. We have a baptismal bowl, but the service we need and I thought that perhaps some of the good sisters might know of a second-hand one that could be had which would do for us very well. If any one knows of such, we will be grateful if she will direct it our way.

Two weeks ago we had our communion and one Moslem was baptized. The other Mohammedans all turned against him and the poor fellow has really had a very hard time. It means a great deal to come out on the side of Christianity. He has literally given up *all*. In fact the stories of Paul's persecution is more easily understood now. "Brethren pray for us."

Mrs. H. M. Harvey sends us late Cairo news:

Mr. and Mrs. Carson and Mrs. Sowash and little Eakin Carson reached land on July 1st from their homes in the Soudan. Mrs. Sowash had been quite prostrate from the great heat, but stood her journey of five days better than we could have expected. Mr. and Mrs. Carson stayed in Khartoum nearly two weeks waiting for Mrs. Sowash to be able to come. It is a long hard journey, but they bear it patiently. We have been very much interested in hearing of their work among the tribes of that great country.

Mrs. Scott, an English woman, on her way last week to the examination in the school of which Miss Paden has charge, was knocked down, as we suppose, by a passing carriage of some kind and seriously injured. She was unconscious and was taken to the police station. Her card with address was found in her pocket. She was taken to her home, and then to the hospital where she lies in a very serious condition. Her arm and two ribs are broken and she is injured on the head and face.

The missionaries are all in Ramle attending the meeting of Association. There was a very helpful Conference on Friday evening and Saturday and communion service on Sabbath afternoon, conducted by Dr. Andrew Watson. Missionaries and others who came in made an audience of about fifty.

One of our former teachers called to see me a few days ago with her niece, a girl of ten years. I asked the girl where she attended school and she told me. I asked her why she did not go to Miss Thompson's school, to which she replied that the girls who go there go in their bare feet, which is enough to keep her away. I think she is an exception. We have no caste here and the rich associate with the poor, except a few who are as haughty as some American girls are.

Our real hot weather is upon us and we are feeling it. Persons often say we certainly never had such hot weather; but we forget from time to time even our troubles and think we never had such before. We

also forget our mercies and to thank our great Giver for all of His kindness to us.

"Bless the Lord, O my soul and forget not all His benefits."

INDIA.

Mrs. K. M. Mookerjie writes of the school work at Gujranwala:

You must have heard by this time that a Hindoo girl of eighteen has come out of her home to be a Christian. It no doubt will seem strange to the readers of the Budget to read that it is necessary here to come out of the home to be a Christian. But it is true in India. To acknowledge Christ means the leaving of all. How truly Christ's sayings are fulfilled here. One ought to leave everything to follow Him.

The coming out of this girl, as was expected, almost broke the school up. I was not here at the time and on my return I found most all of the classes in school empty. But the school was well filled with women of every caste saying various things and asking many questions. But the main topic was to not allow their girls to attend the mission school.

To tell the truth instead of being a hindrance it proved to be a great opportunity for preaching the Gospel. I have never before found as good an audience to whom I could preach the gospel. I told them, in answer to the question, What made her leave all? that it was the truth as it is in Jesus, and many were convinced before leaving the place, and promised to come and hear again. There were those who listened intelligently who before would have considered it objectionable to hear about Jesus.

Is it not wonderful? There was a check to the work for some time—to the school work—but now the numbers are increasing. I am now looking daily after the branch schools, which are feeders for the central school. About half a dozen new girls are asking to be admitted to the school. This shows that the spirit of opposition is dying out.

I am glad to be able to say that my widows' class is still going on, with an increased spirit of inquiry after truth among them. In my Bible class there is evidence that the Spirit of God is working in their hearts. A girl who was told that there is a *charm* in the Bible, told me that she had read the whole New Testament to find that charm which leads one to become a Christian. I said, "Yes, there *is* a *charm*," and she immediately asked where? I referred her to John 3: 16.

Time and space do not permit me to write more now, but I hope to give something again about the conversion of our girls.

Mrs. Rosa J. Mall writes concerning the Bible School at Gujranwalla:

Our Bible School began April 11th and closed May 11th. There were two classes for the women—one for those who could and one for those who could not read. Those who could not showed great interest in learning, and if a woman was kept away for a day by a sick baby, she tried to learn the lesson for the day from some one so she would not get behind her class. And some of them were so eager to learn they would stay after the class was dismissed so that they might get the lesson more thoroughly learned.

The class that could read studied John's Gospel and the other class studied the Catechism, memorized the Psalms and Bible verses and so learned "A Year with Jesus." They could answer any question asked them about it when examined.

Miss Logan came from Khonjah Dogran and held some special meetings for the women. They seemed much interested and we think were helped by them. Those meetings were at three o'clock in the afternoon and at half past four there was usually a meeting for both men and women in front of Mr. Cumming's house.

There was also a class for the little folks taught by Ruth, Rev. Barkat Mosech's wife. They needed to be looked after, when their parents were in their classes, to keep them from running here and there and getting into mischief or being injured by the hot sun. They were all small and could not learn like older children, but they did very well. Miss Logan drilled them in singing and Bible verses, so that when they were gathered together one morning to show their mothers how much they had learned, they did very well, and they and their mothers were made very happy by the "treat" of sweets given to the little ones by Miss Logan.

Today the women were all examined, and those whose attendance was good and had learned well, each received a long white veil of mull from Miss McCullough, which pleased them very much and they went away with smiling faces.

Young People's Department.

Summer Schools at Northfield, Mass.

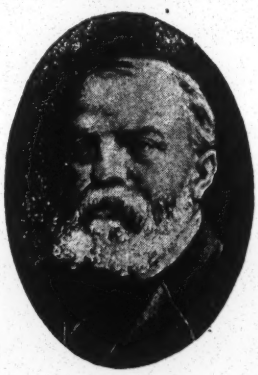
Origin and Growth of Northfield.

Dwight L. Moody was driving over the mountains near his home, one day about twenty-five years ago, when he passed a little cottage on the mountain side where a mother and two daughters were seated in the doorway braiding hats. Near by was the father, a helpless paralytic, the little family being entirely supported by the simple handicraft of the mother and two daughters. The sight made a

deep impression on Mr. Moody, as he realized that they represented a large number of young girls in the rural districts of New England who were practically deprived of high school advantages and had little opportunity for growth and development.

He determined at once that he would arrange to give them such educational advantages as he had felt the need of himself, and he would have them so trained that their lives should count the most possible for Christ. A reception hall was erected and in 1879 twenty-five girls were gathered. No funds then being available for building a dormitory Mr. Moody built an addition to his own home, and for the time gave that house for this purpose.

From this small beginning Northfield Seminary has grown until, during the past year there were four hundred and twenty five students, with over two hundred refused admission for lack of room. To that first purchase of land has been added other land until it includes five hundred and ten acres, and to the first building has been added others until in all there are fifteen, a property costing more than a quarter of a million dollars.



D. L. MOODY

Two years later a similar school for boys was founded about four and a half miles from Northfield, called Mount Hermon. The history of its success is similar to that of Northfield Seminary, the attendance being fully as large, and the property even more valuable.

These schools are peculiar for three things—the low price for tuition and board, the emphasis laid on Bible study, and the industrial training. Two hours each week is required for the Bible study, and two hours each day must be given to manual labor under the direction of capable teachers. These advantages do not lower the educational standard, students being admitted to the leading colleges on certification, who aid in developing a high moral atmosphere.

To the Christian public generally the Northfield work is most closely associated with the Summer Conferences. These were a growth rather than the achievement of a pre-conceived plan. Mr. Moody began a series of mid-week Bible readings in his own home, to which he invited his neighbors. The dining room was transformed into a small lecture room, and adjoining rooms helped to swell the accommodations. Even the veranda was used and yet there was those who could not hear. These meetings were often addressed by other speakers, and on occasions a series of meetings for several successive evenings would be held.

In 1886 the first dormitory being completed, Mr. Moody conceived the plan of having a general conference for Christian workers. In response to this first call three hundred assembled, from the first two weeks of August,

The Conference for College students was added in 1886, meeting the first two weeks in July. From the first session of the Northfield Student's Conference sprang the Student's Volunteer Movement, and in 1893 the Northfield Young Women's Conference was also added, and in 1902 the Northfield Summer Bible School during all of July. This year, 1904, "The Summer School for Women's Missionary Societies" was held for the first time from July 12-19, on the same date that the Young Women's Conference held some of their meetings.

The surroundings at Northfield are peculiarly in unison with these objects, the natural scenery lifting one's thoughts from "Nature to Nature's God." The dormitories and assembly halls are suffi-

cient in number to accommodate the numerous meetings, the value of which words fail to express. All who attend can only urge others to go, feeling that their whole life will be benefitted by a sojourn at the Northfield conferences.

MRS. H. C. DEAN.

NOTE:—The Report of the "Summer School for Women's Missionary Societies" in phamphlet form can be secured from Miss Elizabeth Caughey, Otto, Pa., price 10c. All missionary societies should avail themselves of this offer.

The Story of United Study of Missions.

BY MRS. MARY CLOKEY PORTER.

The Summer School for Women's Foreign Missionary Societies, under the auspices of the Interdenominational Conference of Women's Boards of Foreign Missions for the United States and Canada, July 12 to 19, 1904, was the nearest and, in some respects, the very best movement in connection with women's united work for the great cause of missions.

The question naturally arises: What led to the establishment of such a school?

From the Report of the Central Committee on the United Study of Missions, given at the Conference of Women's Boards of Missions held in New York, January, 1904, one gleans sufficient facts to briefly answer the question.

At the Women's Meeting on Literature, held during the Ecumenical Conference in New York in 1900, the question was discussed whether or not it would be feasible and desirable for all Women's Boards to unite in a scheme of systematic study of missions. A rising vote evinced hearty approval of the general plan and the details were left in the care of the World's Committee of Women's Missionary Societies, which was composed of one member from each of the principal denominational Boards. At a meeting of this committee in New York April 30, 1900, a committee of five was appointed to make definite plans for the United Study of Missions with Miss Abbie B. Child, of Boston, as chairman. An urgent call for some immediate and direct plan of study for missionary societies prompted this committee to at once issue a folder entitled, "Christian Missions in the Ninthteenth Century," consisting of six programs, and referring to the Report of the Ecumenical Conference as a general reference book.

In the spring of 1901 the first of a series of text-books for study was published. It was entitled "Via Christi: An Introduction to the Study of Missions," and was prepared by Miss Louise Manning Hodgkins, M. A. It has been studied by the women of all denominations in America and even across the seas, its publishers having sold over forty-six thousand copies.

The second of the series, "Lux Christi: An Outline Study of India," by Caroline Atwater Mason, found a hearty welcome from missionary societies, and in eighteen months after its publication forty-one thousand copies were sold.

"Rex Christus: An Outline Study of China," by Dr. Arthur H. Smith, was the third volume of the series. In four and a half months the sales had reached thirty thousand.

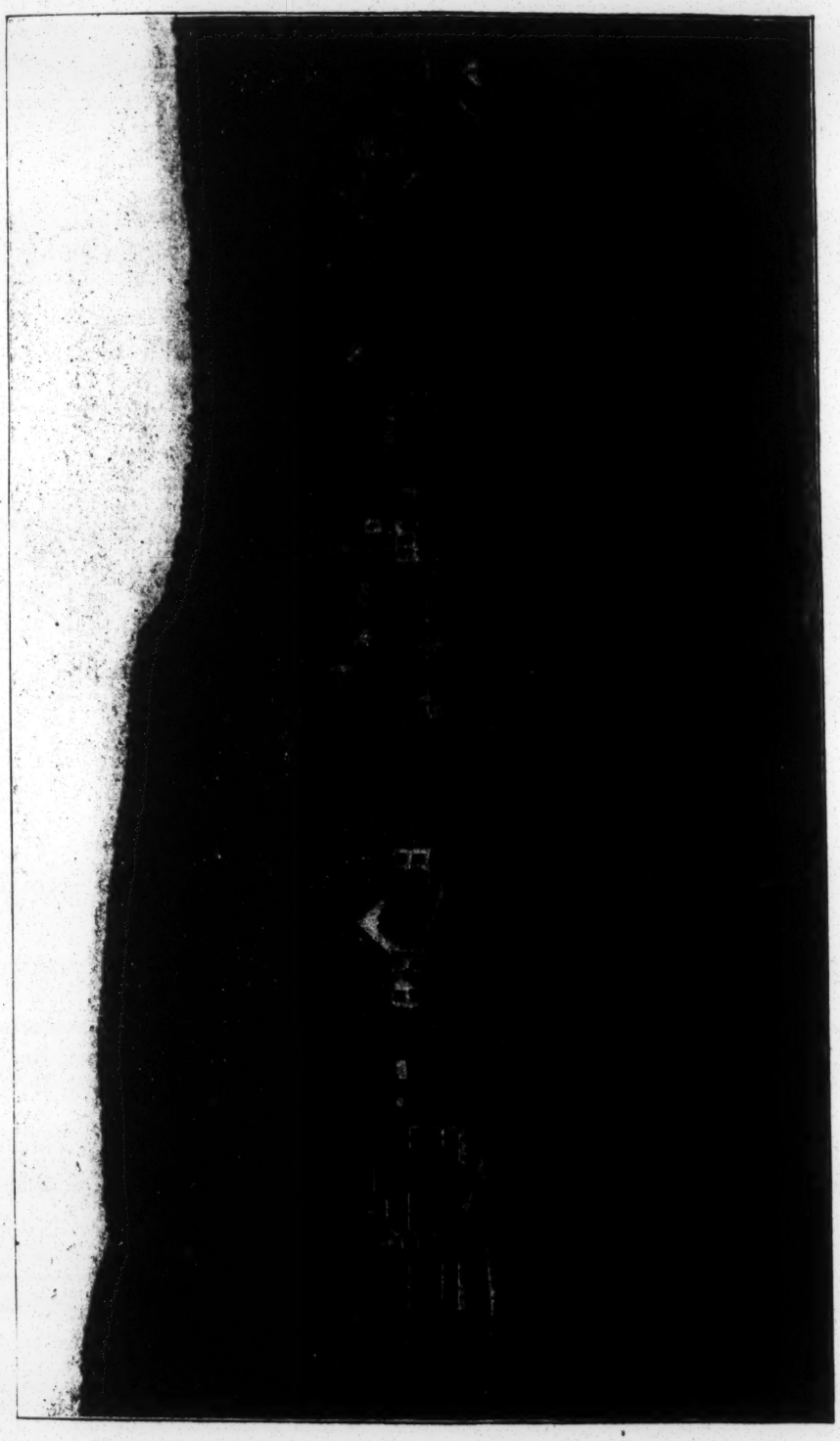
The text-book for the coming year is "Dux Christus: An Outline Study of Japan." The author is Dr. William Elliott Griffis, whose intimate knowledge of the Japanese, as well as his charm as writer, admirably fitted him for preparing such a book.

The fifth volume of the series is to be "Christus Liberator: An Outline Study of Africa."

The success of the plan of United Study of Missions proves that it has met a real need. The fact that since the publication of the first book of the series in September, 1901, the publishers have actually sold nearly one hundred and twenty thousand copies of three Studies, and that forty-four Boards are using the material, while each year the sales are in-

creasing, justifies one in pronouncing the movement a success. At the Conference of Women's Board of Missions in New York last January the need of a summer school for missionary methods for Women's Missionary Societies was presented. As a result a committee of eight, representing as many denominations, was appointed, with Mrs. Alonzo Pettit as chairman, to arrange for such a school.

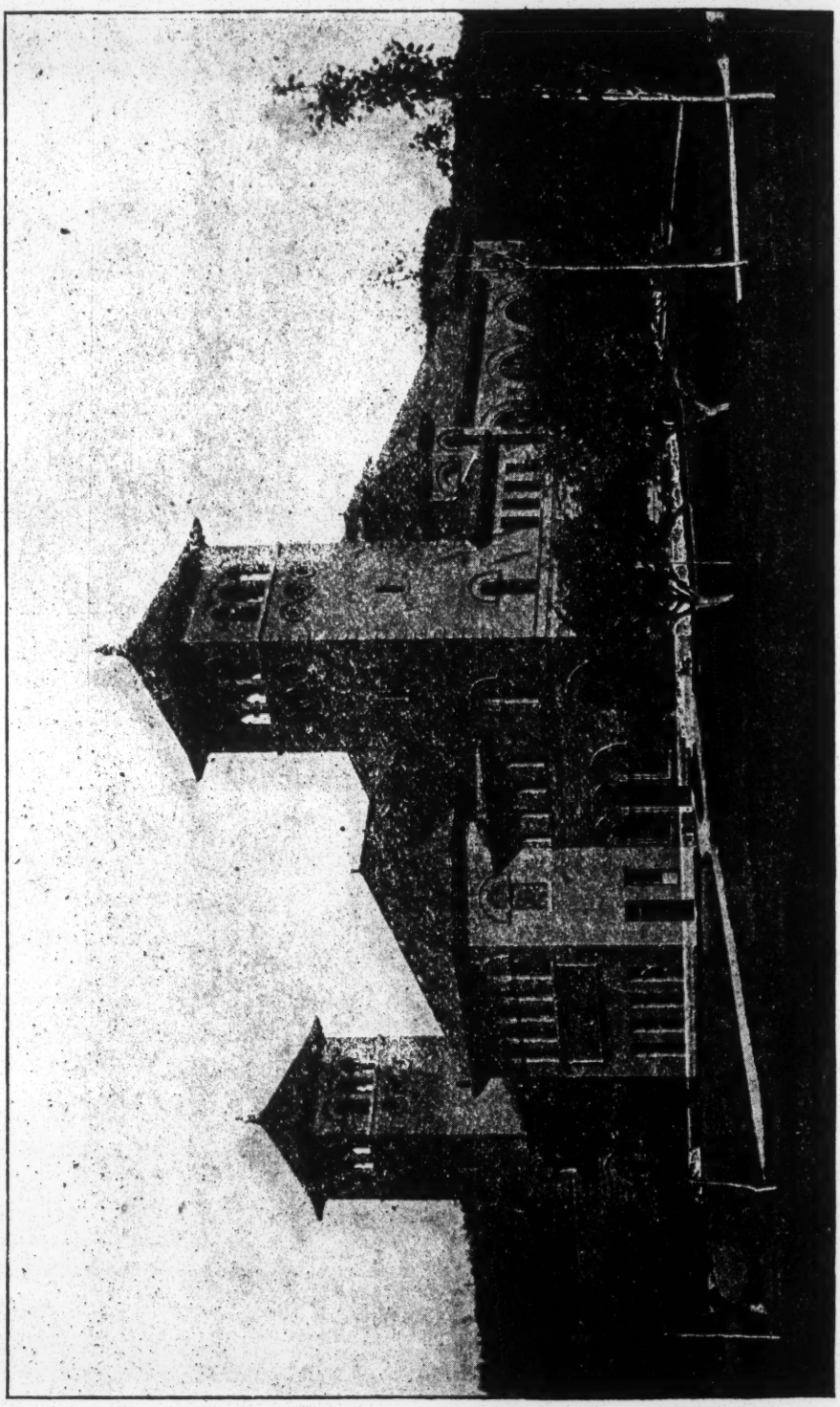
The first session of this school held at Northfield, Mass., July 12-19, marks an epoch in the history of missions. The United Study Course, Dux Christus, was presented, one chapter each morning for an hour, by such competent instructors as Mrs. W. A. Montgomery, B. A., Miss



A View of Northfield.

Lousie Manning Hodgkins, M. A., T. H. P. Sailer, Ph D., and Rev. W. E. Giffis D. D., with the help of maps and pictures.

Two hundred and thirty-four women registered as pupils of the school. Members of Women's Boards of the various denominations, officers of Women's and Young Ladies' Missionary Societies, leaders of study classes and literary clubs gladly improved this rich opportunity to hear the study for the coming year presented, chapter by chapter, by the very best of leaders.



The Auditorium at Northfield.

Japan, the island empire, stands before the world today as never before, which makes the study for this coming year one of great importance, especially to such as are interested in the work of

missions.

Much of the current literature on Japan gives wrong impressions of the country, its people and Christian work therein; hence it is very important that reliable information be secured. Dr. Griffis, the author of the text book "Dux Christus," was a pioneer teacher in Japan before Protestant missions were established in the country, hence he knows the old Japan as well as the new. He has prepared a leaflet for leaders entitled, "How to Use Dux Christus in Missionary Meetings," which includes a list of twenty reference books. The usual set of pictures, twenty-four, in double tone ink on heavy paper, at 25 cents per set, and a small wall map, 14 x 16 inches, for 15 cents, will prove most important helps to societies or study classes. Price of text book in paper is thirty cents; in cloth, fifty cents. Order all of our Literature Secretary, Miss Elizabeth Caughey, Otto, Pa.

We trust that every Women's and Young Women's Missionary Society in our United Presberyterian church will plan not only to include the subject of Japan in their monthly programs, but that in every congregation there will be a "Study Circle" formed, to meet every week or every two weeks, for a direct study of Japan. This United Study should not take the place of the study of our own denominational work, but the need of Japan for the gospel should incite us to a desire to help bring her people to a knowledge of the Saviour through intelligent prayers, if we as a church have no established missions in that land to call forth our offerings.

For three years past the women of our missionary societies have given practical proof of their interest in the United Study, but let this coming year find all our societies in the very front ranks and then we will be prepared to help crowd the sessions of the Summer School of 1905 at Northfield, Mass., with earnest active intelligent students.

Impressions of A Missionary.

By Miss Emma Dean Anderson. Punjab, India.

Through the kindness and liberality of the Women's Board I was able to attend the Summer Schnol for Women's Foreign Missionary Societies, held in Northfield, Mass., July 12th to 19th,

I do not think I ever experienced so much real pleasure in the same length of time before. What better place could have been selected for the first meeting of all the representative Women's Boards to consider methods of work than beautiful Northfield, where so many great and good things have had their birth? The air was delicious, the climate pleasant, and everywhere we turned nature spread out a charming picture for our eyes to feast upon. Best of all was the spiritual influence. The very air seemed to be filled with the spirit of adoration, and supplication to the great loving Creator of all the beauty of that lovely valley.

On going to Stone Hall for the opening meeting, the first impression made on my mind, was the great number of women who had come for the same purpose I had. I expected to see a goodly number of middle aged women, but there was a crowded hall of America's representative women in Christian work. The middle aged were there to be sure, but the dear mothers in Israel were also there, and so many fresh young women who showed by their words and faces that they were at the Master's feet for the redemption of the world.

Although the plan for holding this meeting was only thought out six months ago, yet every thing was so well planned and the whole program so well carried out, that one could not but be impressed with the great executive ability of American women. One prominent characteristic was the promptness by which everything was done. If the program said a certain speaker began at such a time, she did; and she stopped when the time came for something else. Mrs. Alonzo Pettit, of Elizabeth, N. J., representing the Baptist Board made a splendid chairman and had much to do with making the School a success.

One of the principal parts of the pro-

gram was a review of the United Study Course on Missions for the coming year. Your missionary's heart was much cheered by this advance movement in mission work since she was formerly in this country. This Course has been tried and proven to be what is needed to promote greater and fresher interest in foreign missionary work. We had all grades of speakers, from the college president to the timid women who represented the women in the smaller societies. All testified to the benefit of having a regular marked out course of study and doing all that was possible.

Let me say a word here to all the dear busy women in our own societies, especially those who have not many books and little time to give to the study of Japan for the coming year. You were advised to do all you can. Use your eyes and scissors for Japan and save everything you find in paper or magazine for your society. Get together and raise a little fund for a book or two if you cannot procure the whole set that have been prepared. If you cannot afford anything more than Dux Christus, which only costs thirty cents in paper back, get it and then send to our Literature Secretary, whose address you will find in any magazine and ask her to send you any help she has on Japan. For a few cents you can thus obtain a lot of helpful things. I was impressed with how little the United Study Course costs, and how much even country women, widely scattered, had done and could do. Dear coworkers, try to do all you can. Borrow and lend your helps. Call on the ladies of other denominations and see what they have. Have a united meeting of all denominations once in a while. This would be an extra meeting, and need not take the place of your own society meeting. I can testify that the success of the workers and their earnestness in giving all to do what we could, so impressed me that I formed the resolution that when I went back to my society in the Punjab, where three fourths of the members can neither read nor write, we would do what we could with the United Study Course, even if I had to take the women one by one and teach them every word they shall say in the meeting.

Another thing which impressed me was the abundant supply of helps and leaflets which the different Boards have provided. Our own Board has a fine supply of leaflets, and it would not cost much for one to get them all. These could be shown to societies and thus encourage others to send for some. And then every body thought we could not get along without out own denominational Magazine. See to it, dear reader, that all your women and Juniors are taking them. What a nice gift it would be to send the Magazine to some poor woman who feels she cannot afford it.

Another deep impression the meetings made on me was the oneness of the work; we seemed so close together. The love and harmony was beautiful, with no discord or jealousy, all rejoicing together over any success gained and ready at all times to help and to pass on anything that had been helpful. I am sure only great good can come from such united efforts to extend the Master's kingdom.

I cannot tell everything I experienced or saw, but I can testify it was good to be there. Our Secretary Mrs. Hill, was prevented, on account of illness, from being present. We were all sorry about this, for she would have so ably taken her place among the other Secretaries. Mrs. N. Wiley Stevenson presided over one of the meetings and did splendidly. No one was more practical or held her audience better than our own Mrs. Mary Clokey Porter on Thank-offering. Mrs. Dean, of the Magazine gave a ten minutes talk on "How increase the circulation of the missionary magazines," also performed her part well in "The Missionary Society as it Should not Be."

I knew when Miss Laura Walker, our missionary elect to Egypt, was presented to the audience on Sabbath afternoon during the great missionary meeting that

"Round Top" at Northfield.

her willingness to go impressed some young people very much. It was a blessed privilege to listen to so many workers from other lands. The work seems greater than ever before because we know more about it, and yet as we gathered evening by evening on "Round Top," beside the grave of him who had such confidence in God, and whose great faith had accomplished so much, we feel stronger to go forward.

One cannot but be impressed with the sacredness of life when standing by D. L. Moody's grave, and we think how much it is possible for God to do through one person when that person is in God's hands for His service.

I have not spoken of the spiritual feasts we enjoyed nor the instruction in the Bible, simply because I could not; but suffice to say that I considered even one morning spent with G. Campbell Morgan on "Women of the New Testament" worth going to Northfield for, and then there were other good things besides what he gave us morning by morning.

Summing up the impressions of the School, I might express it all in these few words: A blessed privilege to have a part in winning the world to Christ. Necessity of knowing what there is to do, and doing it as quickly as possible. Living faith in a loving, all powerful Leader, who has pledged His own word for the success of the work.

A Point or Two from the Northfield Conferences.

By Fanny H. Williams, Salem, N. Y.

It is a peculiarly interesting fact that when a special subject is being discussed in a locality, the very atmosphere thrills with it; and the lines of thought in discourses intended to be on widely divergent themes are found instinctively drawn towards the same great center. This was seen more than once at Northfield, where two Conferences were simultaneously held; one, the "Summer School for Women's Missionary Societies," in which our (United Presbyterian) ladies had a part; the other, whose dates were also from July 12th to 19th, was the "Young Women's Conference." The prospectus said: "The aims of the two are near enough alike to make them mutually helpful." So the meetings were arranged in such a way that the members of the former could share in the special advantages of the latter. Consequently many who were students in the Missionary School gathered at the 9 a. m. series of Bible Studies by Dr. G. Campbell Morgan. These were on "Jesus and Womanhood." Each one seemed to present more helpful instructive hints than the preceding; truths which flashed and burned, melted

and edified; truths to take home and ponder over till the heart grew soft and the mind eager to do the will of the loving, powerful Saviour.

And all along through the five Studies, although the speaker was not aiming to give missionary addresses, but was seeking to awaken or to deepen the spiritual life of the bright, young college girls before him, again and again a sentence fell which touched the particular point of Christ's commission to carry the gospel to all nations.

It is almost self-evident that the story of the Canaanitish woman should verge that way; one would not have supposed however that Mary of Magdala's history would have contained the strongest plea for missions. The preacher, in mentioning the mysterious subject of demon-possession, quoted the work of Dr. Nevins, missionary in China, to give some idea ot what this terrible malady is like, and incidentally remarked on the truth that in the countries where the gospel has obtained the strongest hold, demons have less control over the bodies as well as the souls of men and women. As Christianity advances, the devil is forced to loosen his grip, ceases to torture the physi cal frame. "Do you ask why," Dr. Morgan continued, "there are not in this day (except in heathen lands) such multitudes of demon-possessed people? Ask the devil himself. He has found subtler, more fascinating means, in some cases, of tempting soul and body since the time when he met the Prince of Life and was vanquished by His strength; but he is not often allowed to use them."

That forcible sentence carried with it an irresistible desire to do what one could to wrest the victims at home and abroad from the Adversary of souls and tell them of the Lamb of God, "Mighty to Save." Let us all put that desire into action.

Dr. J. R. Miller's Bible Class.

By MARY EVA SCOTT, Cambridge, N. Y.

Each morning, at the same time for one hour, Prof. James McConaughy and Dr. J. R. Miller met with the young ladies for Bible study. Dr. Miller's lessons were on the general subject of "Christ's Teaching Concerning Daily Life." They were very practicable and helpful and were presented in an earnest way.

In the first lesson we had for consideration, "What It is to Be a Christian." Christ calls men to come unto him; to follow him, to believe on him; to be his disciples, his friends, and children of God, and in return he will be our Redeemer, our Master, our Friend, our Teacher, and will reveal the Word of God to us. A Christian life should be a life of trust and obedience, a life filled with Christ bearing witness among men.

In the second lesson, "The Christian's Law of Service" was defined. The Christian owes a loving service to every man, (Luke 10:25-37.) because all men are our brothers, and Christ by coming to seek, save and serve all has given us his good example as a pattern for such service. Greatness is in serving, not in being served. There is no one who is not in need of service of some kind. We should then ask ourselves constantly, what have I done, or what may I do, to help this person whom I am now meeting. We must learn to render this service with thoughtfulness and with a kindness that is practicable.

The third lesson was, "The Finding of God's Will for Us." God has a will for all our life. We know this because it was so in Christ's own life, and because Christ taught that this was true and that it extended to the smallest events of our lives. How then are we to discover this will for ourselves? We can only find it out by submitting ourselves to God's will. Willing to do His will, we shall find it, because the Spirit will guide us.

The next study was in regard to "The Christian's Standard of Right." Christ has given many teachings in regard to this important subject. In brief it is this: God's character should be the standard and all Christians as children of His

should strive to pattern after Him. We should take Christ's own life as the ideal for our lives because Christ was the one perfect man. He has given us His commandments as the rule of Christian life. If we love Him and are His friends these will be accepted unquestionly.

For the last study, "The Christian's Heart Life" was presented. Christianity is essentially a religion of the heart. Love to God is its first quality. Love to man its law of life. Obedience must be of heart to be acceptable, and all almsgiving, all doing of good, for God's eye only; all prayer and religious exercises for God's ear only. Matthew in recording the beatitudes tells us what these essential qualities are. How are we to culture the heart life? By living a life of personal friendship with Christ, a life filled with the Spirit, and by having love in our hearts for all.

Helps for October Meeting.

HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

LEAFLETS.—Relations of Home Missions to the World's Evangelization, 2c: Our Country's Need of the Gospel, 2c; Keep Hold of the Promises, 1c; Her Son, 3c; Mormonism, 2c; A Story of Utah 1c; Cindy's Chance 2c; A Utah Sketch 1c; First and Last (Mountain White's) 1c; Historical Sketch of Home Missions and Ministerial Relief Department, 2cts; Historical Sketch of Parsonage Department, 2cts; The last two are of the "Women's Series and relate the history of this Board" work under the care of the Women's General Missionary Society. For these leaflets send to Miss Elizabeth Caughey, Otto, Pa. or to your own Presbyterial Literature Secretary.

REPORTS.—For the Home Missions and Ministerial Relief under the care of the W. G. M. S., see Minutes of the W. G. M. S. (July Magazine) pages 420—433; financial statement, page 380. Parsonage Work, pages 402—403; financial statement 380.

The Annual Report of the Board of Home Missions can be secured free from the Secretary, Dr. Alexander Gilchrist, 5242 South Atlantic Ave., Pittsburg, Pa. Dr. Gilchrist will furnish any number of copies that can be used to advantage. The Report gives a full list of our Home Mission congregations, the action taken by the General Committee of Home Missions and the General Assembly of this year, besides much general imformation in reference to the work.

The Annual Report of the Board of Church Extension will be sent free by Dr A. G. Wallace, 349 Henry Ave., Sewickley Pa.

Those having access to the Minutes of the General Assembly will find much of these reports in it.

Mrs. J. C. Wilson.

The Women's Missionary society of the 1st U. P church of Erie, have again been called to mourn the death of a dear sister and fellow worker. A central figure, an inspiration, a counsellor and helper, in all good work, called from us, in the midst of her usefulness and full of earnest, heartfelt activity.

"Before decays effaceing fingers;
Had swept the lines where beauty lingers."

Our dear Mrs. Wilson has left us, to be foreveer with the Lord. 'Tis hard to realize we shall see her sweet face no more. Never again receive her dignified, yet cordial greeting, in the church, the home, or our now broken band; never again, hear her voice in tender pleadings at a throne of grace, or in words of exultant praise. Henceforth she is but a sacred memory, to be treasured in our sorrowing hearts, a memory sweet with the fragrance of the "Rose of Sharon."

We tender our deepest sympathy to the bereaved husband, our honored pastor, and to the dear son, while we realize her pure, Christian life is to them a precious legacy, inspiring the hope of a joyous reunion in a world where partings are unkown.

COMMITTEE.

Treasurer's Report from April 15th to June 1st, 1904.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS.	Foreign Schools.	Med & For Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Lois Reed M'ClureFd	Junior Special	Parsnage and Ch Ext	Returned on Loan Investments	Minister'l Relief	Inter'st on Parsonage Loans	Home for Missionar'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Mem'l Hospital	Women's Asso. Work: Home for aged People	Conting'nt	Wo. Miss. Mag. Fd.	TOTAL.
Allegheny						15 00					25 00								40 00
Argyle	30 00																		30 00
Boston		3 00																	3 00
Caledonia		56 40		44 00	10 00	8 00			5 00		5 00		10 00						138 40
Chicago												348 80							348 80
Concordia				6 00															6 00
Conemaugh	5 00	65 60	10 00																80 60
Delaware					12 00			8 00			10 00								30 00
Des Moines												83 30							83 30
Indiana Northern		38 00		5 00		5 00			5 00										53 00
Iowa Northwestern				10 00															10 00
Kansas City		5 00	10 00																15 00
Keokuk	25 00	12 00	34 00	10 00	10 00	10 00									5 00				101 00
Kiskiminetas		79 00	10 00	73 00	1 00	24 00			21 00		4 00			5 00					217 00
LeClaire		5 00	14 15																19 15
Monmouth		10 00	10 00	10 00					1 00										30 00
Muskingum		22 00	2 00	2 00		2 00													29 00
New York			15 00																15 00
Ohio First				5 00															5 00
Oregon		3 00		6 00					5 00		5 00	53 00							72 00
Philadelphia										37 00									87 00
Princeton			50 00																50 00
Rock Island		12 00		12 00	6 00	7 00			6 00	368 75	2 00								413 75
San Francisco						11 00													11 00
Sidney												39 00							39 00
Spokane		15 00		5 00		5 00			3 00										28 00
Vermont				17 00															17 00
Wisconsin		10 00		3 00	2 00	5 00					1 00								21 00
Xenia	5 00		43 00																48 00
A Friend			42 00																42 00
Totals	65 00	356 00	*240 15	208 00	41 00	92 00		†8 00	46 00	405 75	52 00	524 10	1 00	5 00					2033 00

*Salary of Native helpers included.
†Building at Tama.

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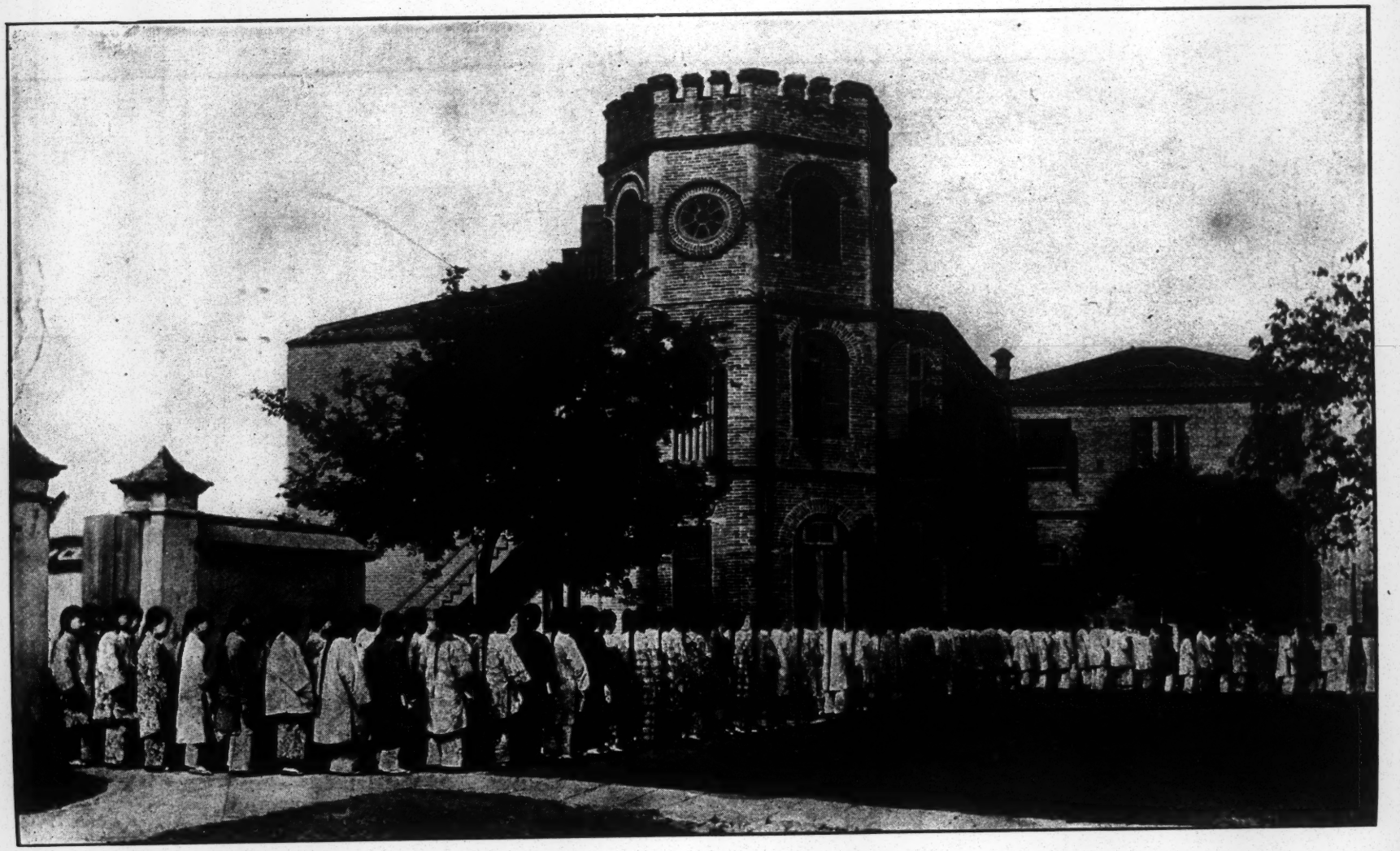

GIRLS GOING TO CHURCH. COLLEGE AND PREPARATORY DEPARTMENT, PONASANG, CHINA.